

Practise of Pietie





W
W
W



TO
THE HIGH
AND MIGHTY

Prince, CHARLES,
Prince of Wales.



CHRIST IESVS
the ^a PRINCE
of Princes, *blesse*
your Highnesse
with length of
dayes, *and an encrease of all*
Graces, *which may make you*
truly prosperous *in this life, and*
eternally happy *in that which is*
to come.

^a 1. Tim. 6. 15
Apoc. 17. 14.

Jonathan shot ^b three Ar-
rowes, to drive Dauid further
off from Sauls furie: *and this is*
the third Epistle, *which I haue*
written, to draw your Highnesse

^b 1. Sam. 20.
20

THE EPISTLE

c 2. Chron.
34. 3.

a Qui monet
ut facias
quod iam fa-
cis ipse mo-
nendo laudat,
& bonitatem
comprobat
a. 7a. 147.
b 2. Cor. 8. 7.

never to Gods fauour, by directing your heart to begin (like Iosiah) in your^c youth, to seeke after the God of David, (and of Iacob) your Father. Not but that I know, that your Highnes doth this without mine admonition; but because I^a would with the Apostile, haue you, to^b abound in euery Grace, in Faith, and Knowledge, and in all diligence, & in your loue to Gods seruice and true Religion. Neuer was there more neede of plaine and vnfained Admonitions: for the Comicke, in that saying, seemes but to haue prophesied of our times, Obsequium amicos, veritas odium parit. And no maruell: seeing that wee are false into the dregs of Time, which bring the last, must needes be the worst dayes. And how can there bee worse, seeing Vanitie knowes not how to bee vainer, nor Wickednesse how to be more wicked? And whereas here-

DEDICATORIE.

heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion: they are now reputed most discreet, who can make the least profession of their Faith And that these are the last dayes, appears evidently; because the Security of mens eternall state, hath so overwhelmed (as CHRIST foretold it should) all sorts: that most who now live, are become louers of pleasures, more than louers of God: And of these, who pretend to loue GOD. O GOD! what sanctified heart can but bleed, to behold how feldome they come to prayers? how irreuerently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Sage-plaies? where (being Christians) they can sport themselves to heare the Vassals of the diuell scoffing Religion, & blasphemously abusing phra-

Mat. 25. 1.
&c.

2. Tim. 3. 4.
 e Exemplum
 accidit, Do-
 mino teste,
 mulieris, quæ
 Theatrum
 adiit, & inde
 cum Demo-
 no redijt. Ita-
 que in exor-
 cismo cum o-
 neraretur im-
 mundus spiri-
 tus, quod ui-
 sus est fidelem
 aggredi: con-
 stanter & in-
 sistimè quidē
 (inquit) seci,
 in meo ocam
 inueni, Tert.
 de spect. lit.
 cap. 26.

THE EPISTLE

Therefore
Serullian,
1st ep. 6.
 calles the
 Stage. *Diabo-*
li Ecclesiam.
& Cathedram
pestilentiarum.

Iam. 5. 9.
Apoc. 22. 20.

Mat. 25. 8.

ses of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now-adayes seeke in most Christians for the power, shall scarce almost finde the very shew of godlinesse. Neuer was there more sinning, neuer lesse remorse for sinne. Neuer was the Iudge neerer to come, neuer was there so little preparation for his Comming. And if the Bridegroom should now come; how many (who thinke themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyle of saving Faith in their lampes? For the greatest wisdom of most men in this age, consists in being wise, first, to deceiue others, and in the end, to deceiue themselves.

And if sometimes some good booke haps into their hands; or some good motion cometh
 into

DEDICATORIE.

into their heads, whereby they are put in minde to consider the vncertaintie of this life present; or how weake assurance they haue of eternall life, if this were ended: and how they haue some secret sinnes, for which they must needes repent here, or be punished for them in Hell hereafter: Securitie then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things; yet, It is not yet time, And that hee is yet young enough (though hee cannot but know, that many millions as young as himselfe, are already in Hell, for want of timely Repentance.) Presumption warranteth him in the other Eare; that hee may haue time hereafter, at his leisure, to repent: and that howsoeuer others die, yet he is farre enough from death, and therefore may boldly take yet a longer time, to enioy his sweet pleasures, and to encrease

THE EPISTLE

Prou 6.10.

his wealth and greatnesse. And hereupon (like Salomons sluggard) he yeelds himselfe to a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: till at last, Despaire (Securities vgly Handmaide) comes in vnlooked for, and shewes him his Houre-glasse: dolefully telling him, that his time is past: and that nothing now remaines, but to dye, and bee damned. Let not this seeme strange to any, for too many haue found it too true: and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endlesse perdition.

Iude, vers. 3.

In my desire therefore of the common saluation; but especially of your Highnesse euerlasting welfare: I haue endenoured to extract (out of the Chaos of endlesse Controuersies, the old Practise of true PIETIE, which

DEDICATORIE.

*which flourished before these
Controuersies were hatched;
which my poore labors (in a short
while) come now forth againe the
twelfth time, vnder the graci-
cious protection of your High-
nesse fauour: and by their enter-
tainment, seeme not to be altoge-
ther vnwelcome to the Church
of Christ. If to be pious, hath in
all ages been held the truest ho-
nour: how much more honou-
rable is it, in so impious an age,
to bee the true Patrone and Pat-
terne of Piety? Piety made Da-
uid, Salomon, Iehosaphat, Eze-
chias, Iosias, Zerubbabel, Con-
stantine, Theodosius, Edward
the 6. Queene Elizabeth, Prince
Henrie, & other religious Prin-
ces, to be so honoured: that their
names (since their deaths) smell
in the Church of GOD, like a
precious oyntment, and their
remembrance is sweete as Ho-
nie in all mouthes, and as Mu-
sicke at a banquet of Wine:*

A 5 when

Eccles. 7. 3.
Eccles. 49. 1.

THE EPISTLE

when as the liues of others, who haue been godlesse and irreligious Princes, doe rot, and stinke in the memorie of Gods people. And what honour is it for great men to haue great titles on earth; when God counts their Names unworthy to bee * written in his Booke of life in Heauen?

* Luk. 10. 20.
Apoc. 17. 8.

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifieth his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the People: so by frequent praying (which is our talking with God) and hearing the Word, (which is God speaking vnto vs) we shall be changed from glory, to glorie, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is vncertaine to all, (especially to Princes;) What argument is more fit, both for Princes,

Exod 34.
29, 30.

2 Cor. 3. 18.

DEDICATORIE.

ces, and People, to studie? than that which teacheth sinfull man to denie himselfe, by mortifying his corruption: that he may enjoy Christ, the Author of his salvation: To renounce these false and momentanie pleasures of the world, that he may attaine to the true and eternall ioyes of Heaven: and to make them truly honorable before God in Pietie, who are now onely honorable before men in vanitie. What charges soever wee spend in earthly vanities; for the most part, they either dye before vs, or wee shortly dye after them: but what we spend like ^a Marie, in the Practise of Pietie, shall remaine our true memoriall for ever. For ^a Pietie hath the promise of this life, and of that which shall never end. But ^b without Pietie, there is no internall comfort to be found in Conscience, nor externall peace to bee looked for in the World, nor any eternall hap-

^a Mat. 26. 13.

^a 1. Tim. 4. 8.

^b Principibus ad salutem sola suis vera est pietas:

absque illa vero nihil est vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus.

Zozom Eccl. hist. lib. 9. cap. 1.

THE EPISTLE

happines to be hoped for in Hea-
 uen: How can Picie but promise
 to her selfe a zealous Patrone of
 your Highnesse? being the sole
 Son and Heire of so gracious &
 great a Monarch: who is not
 onely the defender of the faith by
 Title; but also a defender of the
 Faith in truth: as the Christian
 World hath taken notice, by his
 learned confuting of Bellarmines
 over-spreading Heresies: and his
 suppressing, in the blade of Vor-
 stius, Athean blasphemies. And
 how easie is it for your Highnes
 to equall (if not to exceede) all
 that went before you, in Grace
 and greatnesse? if you doe but set
 your heart to seeke, and to serue
 God, considering how religious-
 ly your Highnesse hath been e-
 ducated by godly and vertuous
 Gouvernours and Tutors: as also
 that you live in such a time,
 wherein Gods providence, and
 the Kings religious care have
 placed over this Church (to the

The Hono-
 rable Sir Ro-
 bert Carey,
 Knight, and
 the religious
 Lady Carey
 his Wife.
 Mr Thomas
 Murray.
 Sir James
 Fullerton.
 2. Chroa.
 24. 16.

DEDICATORIE.

unspeakable comfort thereof)
another venerable Iehoiada, that
doth good in our Israel, both
towards God, and towards
his house: of whom your High-
nesse at all times, in all doubts,
may learne the sinceritie of Reli-
gion, for the Saluation of your
inward Soule: and the wisest
counsell for the direction of your
outward state? And to excite you
the rather, to the zealous Pra-
ctice of diuine Pietie; often sup-
pose with your selfe, that your
Highnesse heares your religious
Father IAMES, speaking vnto
you, as sometimes holy David
spake to his Son Salomon: And
thou Charles my Sonne, know
thou the GOD of thy Father,
and serue him with a perfect
heart, and with a willing mind:
for the LORD searcheth all
hearts, and vnderstandeth al the
imaginations of the thoughts:
if thou seeke him, hee will be
found of thee; but if thou for-
sake

The graci-
ous Arch-
bishop of
Cant. G. A.

1. Chron.
28. 9.

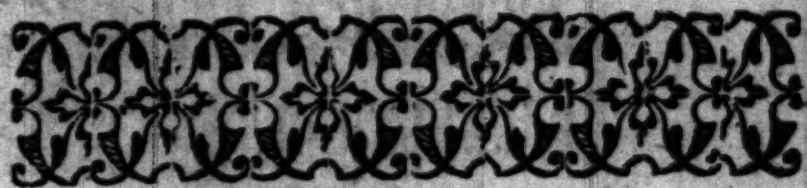
THE EPISTLE.

take him, hee will cast thee off
for euer.

*To helpe you the better to seeke
and to serue this God Almighty,
who must be your chiefe Pro-
tector in life, and onely Com-
fort in death: I here once again,
on my bended knees, offer my olde
Mite new stampt, into your
Highnesse hands: daily for your
Highnesse, offering up vnto the
most HIGH, my humblest
prayers: that as you grow in age
and stature; so you may (like
your Master Christ) encrease in
wisdome and fauor with God,
and all good men. This suit will
I neuer cease: In all other mat-
ters I will euer rest,*

*Your Highnesse humble
Seruant, during life to
be commanded,*

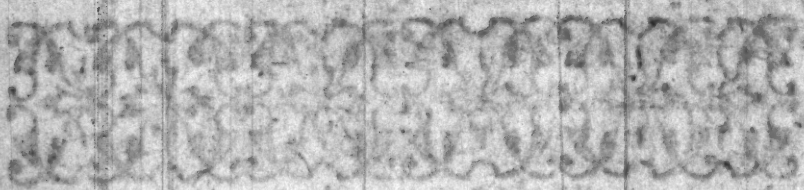
LEVVES BAYLY.



AD
CAROLVM
Principem.

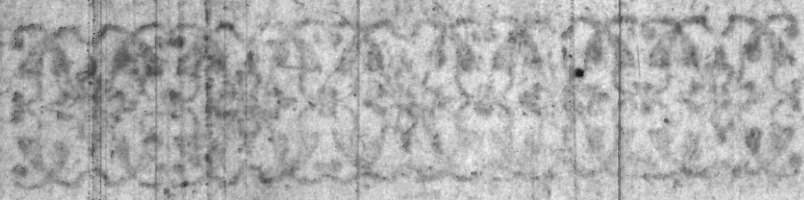
*Tolle malos, extolle Pios, cognosce te ipsum:
Sacra tene, Paci consule, disc e pati.*





AD
CAROLVM
PRINCIPVM

Thomae Cantuariensis Archiepiscopi
Legationis Legatus



T
wi
am
G
inc
in
he
G

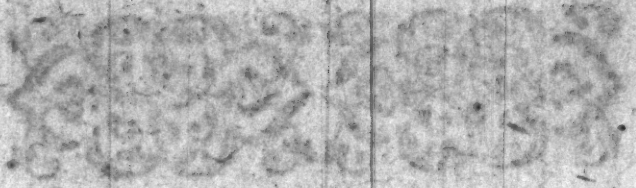


TO THE DEVOVT
Reader.

I Had not purposed to
enlarge the *last Edition*,
saue that the *importu-*
nity of many *deuoutly*
disposed, preuailed
with me, to *adde* some points, and to
amplifie others. To satisfie whose
Godly requests, I haue done my best
indeuor: and withall *finisshed* all that I
intend in this *argument*. If thou shalt
hereby reape any more *profit*, giue
God the more *praise*: and remember
him in thy *prayers*, who hath vow-
ed both his *life* and his *la-*
bours, to further thy
saluation as his
owne.

Farewell in the
Lord
I E S U S.

THE



TO THE DEVOTED
REAR

[illegible]

EHT



THE CHIEFE

Contents of this
Booke.



A Plaine description of God, in respect of his Essence, Persons, and Attributes: so far as euery Christian should competently endeavour to learne and know: with sundry sweet observations and meditations thereupon. page 4.

2 Meditations setting forth the miseries of a man in life and death, that is not reconciled to God in Christ. page 59.

3 Meditations of the blessed state both in life and death, of a Man that is reconciled to God in Christ: wherein thou shalt find not a few things worthy the reading

The Contents.

ding and obseruation.	103
4. Meditations on seven hinderances, which keepe backe a sinner from the Practice of Pietie : necessary to be read of all, but especially of carnall Gospellers in this age.	175
5 How to begin the morning with pious meditations and prayers.	236
6 How to reade the Bible with profit and ease once ouer euery yeere.	244
7 A morning Prayer.	252
Another shorter Prayer for the morning.	269
Another brieife morning Prayer.	276
8 Meditations how to walke with God all the day.	278
Especially how to guide thy thoughts.	279
Thy words.	289
Thy actions.	298
9 Meditations for the Evening.	312
10 An Evening prayer.	318
Another	

The Contents.

Another shorter Evening Prayer. 329

11 *Things to bee meditated upon, as thou art going to bed.* 335

12 *Meditations for a godly householder.* 337

13 *A morning prayer for a family.* 343

14 *Holy meditations and graces before and after dinner and supper.* 353

15 *Rules to bee observed in singing of Psalmes.* 364

16 *Evening prayer for a Family.* 368

17 *A religious discourse of the Sabbath day, wherein is proved that the Sabbath was altered from the seventh to the first day of the weeke, not by humane ordinance, but by Christ himselfe and his Apostles: that the fourth commandment is perpetuall and morall under the new Testament, as well as under the old. And the true manner of sanctifying the Sabbath*

The Contents.

*Sabbath day is described out of
the Word of God.* 377

18 *A Morning Prayer for
the Sabbath day.* 455

19 *An Evening Prayer for
the Sabbath day.* 482

20 *Meditations of the true
manner of Fasting and giuing of
Almes out of the Word of God.*

491

21 *The right manner of holy
Feasting.* 520

22 *Holy and deuout medita-
tions of the worthy and reuerent
receiuing of the Lords Supper.*

522

23 *An humble Confession of
sinnes before the holy Commu-
nion.* 565

24 *A sweete Soliloquie to bee
said a little before the receiuing
of the holy Sacrament.*

593

25 *A Prayer to bee said af-
ter the receiuing of the holy Sa-
crament.* 606

26 *Meditations how to be-
haue*

The Contents.

- haue thy selfe in the time of sicknesse. 578
- 27 A Prayer when one begins to be sicke. 628
- 28 Directions for making thy Will, and setting thy house in order. 638
- 29 A Prayer before taking of Physicke. 645
- 30 Meditations for one that is recouered from sicknesse. 664
And a thankes-giving. 668
- 31 Meditations for the sicke, taken from the ends of Gods chastisements. 684
- 32 Meditations for one that is like to dye. 675
- 33 A Prayer to bee said of one that is like to dye. 688
- 34 Comfortable Meditations against despaire. 694
- 35 Directions for those, who come to visit the sicke. 717
- 36 A Prayer to be said for the sicke. 723
And choice Scriptures to bee read unto him. 729
- 37 Con-

The Contents.

37 Consolations against impatience in sickness. 731

38 Consolations against the feare of death. 737

39 Seven sanctified thoughts, & so many spirituall sighes, fit for a sick man that is like to die. 744

40 Of the comfortable use of true Absolution, and receiuing of the Lords Supper, to the faithfull and penitent, before they depart this life, if they may conveniently be had. 755

41 The last speech of a godly man dying. 770

42 Meditations of martyrdom: wherein is prooued, that those who dye for Poperie, cannot be Christs Martyrs. 772

43 A diuine Colloquie twixt Christ, and the soule, concerning the vertue and efficacie of his dolorous Passion. 784

44 The Soules Soliloquie vnto Christ her Saviour. 802

THE



THE
PRACTICE
OF PIETY.

Directing a Christian how
*to walke, that hee may
please God.*



Ho euer thou art
that lookest into
this *Booke*, neuer
vndertake to read
it; vnlesse thou
first *resoluest* to become frō thy
heart, an vnfaigned *Practitioner*
of *Piety*. Yet reade it, and that
speedily, lest before thou hast
read it ouer, *God* (by some vn-
expected death) cut thee off, for
thine inueterate *Impiety*.

B

The

The practice of piety consists

1 In knowing

1 The essence of God, and that, in respect of

1 The diuers manner of being therein, which are three persons :

- 1 Father.
- 2 Sonne.
- 3 Holy Ghost.

(Nominall: or

2 The Attributes thereof, which are either,

1 Absolue,

- 1 Simple-nesse.
- 2 Infinite-nesse.

Reall,

2 Relatiue,

- 1 Life.
- 2 Vnderstanding.
- 3 Will.
- 4 Power.
- 5 Maie-
stie.

2 Thy owne selfe, in respect of thy state of

- 1 Corruption.
- 2 Renouation.

2 In glorifying God aright

1 By thy life, in dedicating thy selfe deuoutly to serue him,

Ordinarily,

1. Priuately in thine owne person.

2 Pub-
likely,

1 With thy family euery day.

2 With the Church on the Sabbath day.

Extraordina-
rily, by

Fasting.
Feasting.

2 By thy death, in dying

- 1 In the Lord.
- 2 For the Lord.

Vnlesse

Valeffe that a man doth truly know God, he neither can, nor wil worship him aright: for how can a man lose him, whom hee knoweth not? and who will worship him, whose help a mā thinks he needeth not? and how shal a man seeke remedy by Grace, who neuer vnderstood his misery by Nature? Therefore (saith the ^a Apostle) He that commeth to God, must beleene that God is, and that he is a rewarder of them that seeke him.

And for as much as there can bee no true Piety, without the knowledge of God: nor any good practice without the knowledge of a mans owne selfe: wee will therefore lay downe the knowledge of Gods Maiesty, and Mans Misery, as the first and chiefest grounds of the Practice of Piety.

*Tum Deum
amare libet,
cum persua-
sum habemus
ipsum esse op-
simum maxi-
mum, ubique
praesentem,
omnia in no-
bis efficien-
tem, cum in
quo vivimus,
mauemur, su-
mus. Bucer.
in Psal. 115.
^a Heb. 11.6.*

*Danda in pri-
mis opera est,
ut Deum no-
rimus, quot-
quot felices
esse volumus.
Quid noscis,
si te ipsum
nescis?*



A PLAINE DESCRIPTION OF the Essence and Attributes of God, out of the holy Scrip- ture, so farre forth as every

Christian must compe-
tently know, and ne-
cessarily beleue,
that will bee
saued.



Althogh no crea-
ture can define
what God is, be-
cause hee is ^ain-
cōprehensible, &

^b dwelling in inaccessible light:
yet it hath pleased his Maiesty,
to reueale himselfe in his Word
vnto vs, so farre as our weake
capacity can best conceiue him.
Thus:

God is that ^cone spiritual and
infinitely

^a Psal. 143. 3.

^b 1. Tim. 6. 16

^c Deu. 1. 4. &

4. 35. & 32.

39. & 6. 4.

IIa. 45. 5, 6,

7, 8.

1. Cor. 8. 4.

Ephes. 4. 5, 6.

1. Tim. 2. 5.

^a Ioh. 4. 24.

^a Cor. 3. 17.

The Practice of Piety.

5

e infinitely perfect essence, whose being is ^h of himselfe eternally.

In the *Diuine Essence*, we are to consider two things. First, the *diuers manner* of being therein: secondly, the *Attributes* therof.

The *diuers manner* of being therein, are called *Persons*.

A person is a ^k distinct subsistence of the ^l whole God-head.

There are ^m three Diuine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*. These three Persons are not three seueral substances, but three distinct subsistences; or three diuers manner of beings of ^{*}one and the same substance, and Diuine Essence. So that a Person in the God-head, is an indiuiduall understanding, & incommunicable Subsistence, liuing of it selfe, and not sustained by another.

In the *unity* of the Godhead, there is as a ⁿ plurality, which is not accidentall, (for God is a most pure act, & admits no accidents:)

e 1. Kin. 8. 17
Psal. 147. 5.
f Deut. 32. 4.
g Exod. 3. 14.
h 1. Cor. 8. 6.
Aet. 17. 23.
Rom. 11. 36.
i Heb. 1. 3.
k Ioh. 1. 1.
Ioh. 5. 31, 37.
Ioh. 14. 16.
l Col. 2. 9.
Io. 1. 14. 9.
m Gen. 1. 26.
3. 22, & 11. 7.
Exod. 20. 2.
Hos. 1. 4. 7.
Isa. 63. 9, 10.
Zach. 3. 2.
Hag. 2. 5, 6.
1. Ioh. 5. 7.
Mat. 3. 16, 17
and 28. 19.
Ioh. 14. 26.
2. Cor. 13. 13
** Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & vnum omnia,*
Aug. lib 6. de Trinit. a. ult.

n Gen. 1. 16.
and 3. 22.
and 11. 7.
Isa. 6. 8.

* *Personae di-
uinitatis di-
stinguuntur
personaliter, sua*

*degeneratione,
ut patet in
o. Deus est in-
dissolubile, unitus
in Trinitate,
& inconfusus,
unus in omni-
tate, Iustin. in
1. 1. 1. 1.*

cidents :) nor essentiall : (for
God is one Essence onely) but
* personall.

The persons in this one Essence,
are but three. In this ° Mystery
there is *alius & alius*, another &
another : but not *aliud & aliud*,
another thing, & another thing.

The Divine Essence in it selfe,
is neither divided nor distingui-
shed. But the three Persons in
the Divine Essence are distin-
guished among themselves three
manner of waies.

1. By their Names,

2. By their Order.

3. By their Actions.

1. By their Names thus.

THe first person is named the
father; first in respect of his
natrall Son Christ : second-
ly, in respect of the Elect, his
adopted sons, that is, those who
being not his sons by Nature,
are

k Mat. 11. 27

Mat 3. 17.

1 Isa. 43. 16.

Eph. 3. 14. 15

are made his sonnes by *Grace*.

The *second Person* is named the *m Sonne*, because he is *n* begotten of his *o Fathers substance* or *nature*: and hee is called the *Word*: first, because the *P cōcep*tion of a *Word* in mans *mind*, is the neereſt thing, that in *some ſort* cā shadow vnto vs the māner, how he is *eternally begotten* of his *Fathers substance*: and in this reſpect he is alſo called the *Wiſdome of his Father*. *Prou. 8. 12.* Secondly, because that by *him*, the Father hath from the beginning declared his *Will* for our ſaluation: hence called *λόγος*, *quasi λόγος*, the *Persons* ſpeaking with, or by the fathers. Thirdly, because he is the *chiefe argument* of all the *Word of God*; or that *Word*, whereof God ſpake, when he promiſed the *blessed Seede* to the *Fathers*, vnder the old Teſtament.

The *third Person* is named the *holy Ghost*: first, because he is

B 4 *ſpiritual*

m Prou. 30. 4
n Pſal. 2. 7.
o Heb. 1. 3.
Phil. 2. 6.
p Baſil. ſup. 5.
Iohan. Socie
mens cogitan
do in ſeiſam
reſlectitur, &
λόγος internū
gignit: ita
mens illa æ
terna, quæ eſt
Dei pater in
ſeiſam intel
ligendo reſlexa
λόγος eternum
modo ineffabi
li genuit: Et
ſicut exterior
λόγος, λόγος
interioris effi
gies quaſi eſt:
ita æternus
illa λόγος ὁ
πρωτογενὴς
æterni patris
imago eſt &
maſculinis
character.
Heb. 1. 3.
q Ioh. 1. 18.
Iren. l. 4 c. 14.
r A. 10 43.
Heb. 1. 1.
Luk. 24. 27.
Ioh. 5. 54.
A. 3. 22.
23. 24.
ſ Iſa. 63. 10.
2. Cor. 13. 13

1. Ioh. 4. 14.
1. Cor. 3. 17.

1. Ioh. 20.
21, 22.
Gal. 4. 6.
Ioh. 15. 26.

1. 1. Pet. 1.
15, 16.

1. Cor. 3. 18.
1. Thes. 5. 23.
1. Pet. 1. 2.

* Origo essen-
tia in deum
nulla est: origo
personarum lo-
cum habet in
filio & spiritu
sancto. Pater
exim est prior
filio non tem-
pore, sed ordi-
ne, Alsted.

* Mat. 28. 19

1. Ioh. 5. 7.

* Idem dicitur
Pater.

ἀπαρχὴ &
ἀρχαῖος.

1. spirituell without a body: se-
condly, because he is *spired*, and
as it were breathed from both
the *Father* and the *Sonne*, that
is, proceedeth from them both.
And he is called *holy*, both be-
cause he is *holy* in his owne na-
ture, and also the immediate
sanctifier of all Gods Elect peo-
ple.

2 By their Order, Thus:

THE Persons of the God-
head are either the *Father*,
or those which are *of the Fa-
ther*.

The *Father* is the *first person*
of the glorious *Trinity*,^{*} having
neither his *being*, nor *beginning*
of any other, but of himselfe; be-
getting his *Sonne*, and together
with his *Sonne*, sending forth the
holy Ghost from euerlasting. The
persons which are of the *Father*,
are those, who in respect of their
Personal existēce haue the whole
Divine

Divine Essence, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne; or from the Father and the Sonne, as the Holy Ghost.

The Sonne is the second person of the glorious Trinity, and the onely begotten Sonne of his Father, not by Grace, but by nature: hauing his^b being of the Father alone, & the whole being of his Father, by an eternall, and incomprehensible generation: & with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, hee is, by an eternal generatiō, of his Father. For the Essence doth not beget an Essence; but the^c person of the Father, begetteth the person of the Son; and so he is God of G O D, & hath from his Fa-

b *Filius Dei*
 ὁ λόγος.
 quoad essenti-
 am absolutā,
 est quidem
 à seipso &
 αὐτὸς ὁ Θεός.
 sed ratione
 personæ ὡς
 πρὸς ἡμᾶς,
 suus esse perso-
 nalis per eter-
 nam genera-
 tionem à pa-
 tre existens de-
 oque non est
 αὐτοῦτος.
 Ioh. 8. 38, 17
 Ioh. 5. 19.
 Mich. 5. 1.
 Ioh. 1. 1.

^a Psal. 3. 7. Heb. 1. 5. Abundē habet Essentiam diuinam à se-
 ipso; & habet essentiā diuinā à seipso existentem: remota enim
 relatione ad patrem, sola restat Essentia, quæ est à seipso: hinc so-
 lus dicitur principatus, non essentialis, Th. Sum. p. 1. q. 33.

ther the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person of the blessed Trinitie, & proceeding & sent forth, equally from both the Father and the Sonne, by an eternal and incomprehensible spiration: For as the Son receiveth the whole diuine essence by generation; so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appeares, in that the Father begetting, must in order be before the Sonne begotten; and the Father and Son, before the Holy Ghost, proceeding from both.

This Order serues to set forth vnto vs two things: first, the manner how the Trinity worketh in their external actions: as that y^e Father worketh of himselfe, by the Sonne and the Holy Ghost; the Sonne from the Father,

4 Ioh. 15. 26.
Iohn 16. 15.
Therefore
Rom 8. 9. the
Holy Ghost
is called the
Spirit of
Christ.

* Spiritus S.
à Patre & à
Filio procedit,
tanquam ab
uno & eodem
principio, in
duobus tan-
quam personis
subsistente,
non autem
tanquam à
duobus ac di-
uersis prin-
cipijs.

ther, by the *holy Ghost*; the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first & immediate beginning, from which those externall and comon actions do flow. Hence it is, that for as much as the *Father* is the *fountaine & originall* of the *Trinity*, the beginning of all external working: the ^a*Name of God* in relation, & the title of *Creator* in the *Creed*, are giuē in a speciall maner to the *Father*: our *Redemption* to the *Son*: and our *Sanctification* to the person of the *holy Ghost*, as the immediate Agents of these actiōs. And this also is the cause, why the *Son*, as he is *Mediator*, referreth al things to the ^b*Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are ^creconciled to the *Father*:

This diuine order, or *Oeconomy* excepted, there is neither first nor last, neither superiority nor inferiority among the three persons,

^a Hinc Dei
nomen sape
in scriptu-
ris Patri

κατ' ἐξου-
tribuitur.

Ioh. 14. 1.

Rom. 8. 3.

1. Cor. 8. 6.

1. Co. 15. 24.

^b Mat. 11. 25
26, 27.

Ioh. 5. 19, 20
21, 22, 23.

Ioh. 11. 14, 42

Ioh. 12. 49.

^c 2. Cor. 5.

18, &c.

& Incarnatio
 verbi propriè
 non Patri nec
 Spiritui
 sancto nisi
 natura in dō
 dū nō stupet
 ruppit
 competit. Da-
 mal. 1. de or-
 tho. fid. c. 13.
 Implevit car-
 nem Christi
 Pater & Spi-
 ritus S. sed
 maiestate non
 susceptione,
 Aug. serm. 3.
 de Temp.
 Ioh. 3. 16.
 Rom. 8. 12.
 and 5. 9, 10.
 Hoc mirum
 fœdus semper
 mens cogitet,
 vno hoc, ne
 dubita, fœde-
 re, parca salus
 Melanct.
 Vt qui erat
 in diuinitate
 Dei filius, fe-
 ret in huma-
 nitate hominis
 filius: ne no-
 men filij ad
 alterum tran-
 saret, qui non
 est eterna
 naturitate
 filius. Aug.

sons, but for *nature* they are co-
 essentiall, for *Dignitie* coequall,
 for *Time* coeternall.

The whole Diuine Essence is
 in *every one* of the three Per-
 sons; but it was incarnated *son-
 ly* in the *second* Person of the
Word, and not in the Person of
 the *Father*, or of the *holy Ghost*,
 for three reasons.

First, that God the *Father*
 might the rather set foorth the
 greatnesse of his loue to *Man-
 kind*; in giuing his *first* and *onely*
begotten Sonne to be incarnated,
 and to suffer death for mans sal-
 uation.

Secondly, that he who was in
 his *Diuinity* the *Sonne* of God,
 should be in his *Humanitie* the
 Son of *Man*: lest the *name* of
Son should passe vnto another,
 who by his *eternal* natiuity was
 not the *Sonne*.

Thirdly, because it was mee-
 rest, that that *person*, who is the
substantiall Image of his eternall
Father,

Father, should restore in vs the *spirituall Image* of God, which we had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Mankhood*, nor the *Manhood*, into the *Godhead*: but the *Godhead*, as it is the *second Person* or *Word*, assumed vnto it the *Manhood*, that is, the *whole nature* of man, body and soule; and all the *naturall properties* and ** infirmities* thereof, *sinne* excepted.

The *Second Person* tooke not vpon him the *person* of man, but the *Nature* of man. So that the humane nature hath no *personal subsistence* of it own, (for thē there should be *two Persons* in Christ; but it subsisteth in the *Word*, the *second Person*. For, as the soule and body makes but one *Person* of *Man*: so the *Godhead*, & *Manhood* makes but one *Person* of *Christ*.

The two natures of the *Godhead*, and *Manhood*, are so *really*

*Congruebat
filium assu-
mere huma-
nam natu-
ram, ut hac
persona, qua
est substantia-
lis imago e-
terni Patris,
restitueret
imaginem
Dei in nobis
corruptam,
Achan.*

Heb. 2. 17, 18

Heb. 4. 15.

** Infirmisati-
o meræ priuati-
onis, non præ-
iæ dispositi-
onis.*

*Humana na-
tura est di-
stinctâ indi-
uiduum à na-
tura diuina,
et si non sit di-
stinctâ perso-
na, Kecker.
Syst. Theol.
lib. 3. p. 119.*

*Vniri Hypo-
statice Deum
& hominem,
nihil est aliud
quàm natu-
ram huma-
nam non ha-
bere propriam
existentiam,
sed assump-
tam esse à
verbo eterno,
ad ipsam ver-
bi subsiste-
ntiam, Bellar.
de incarnat.
l. 3. c. 8.*

**Saluis & di-
stinctis ma-
nentibus pro-
prietatibus,
nature tam
assumentis,
quàm as-
sumptæ.*

A&. 10. 28.

A&. 17. 31.

*D. Field of
the Church,
Book 3. c. 35*

ally united by a Personall union, that as they cā neuer be *separa-
ted* afunder, so are they not *cō-
founded*; but remaine stil distin-
guished by their seuerall & Es-
sentiall *proprieties*, which they
had before they were vnited. As
for example, the *infinitenesse* of
the *Diuine*, is not communica-
ted to the *humane* nature; nor
the *finitenesse* of the *humane*, to
the *diuine* nature.

Yet by reason of this *personall
union*, there is such a *communion*
of *properties* of both natures,
that that which is proper to the
one, is sometimes attributed to
the other nature: As that *God
purchased the Church with his
owne blood*: And that he wil iudge
the *World* by that *Man* whome he
bath appointed. Hence also it is,
that though the *Humanity* of
Christ be a created, & therefore
a *finite* and *limited* nature, & cā-
not bee *euerywhere* present, by
actuall position, or locall exten-
tion,

tion, according to his * *naturall* being: yet because it hath communicated vnto it, the *personall* Subsistence of the Sonne of God, which is *infinite*, and without limitation; and is so vnited with God, that it is no *where* seuered from God; the body of Christ in respect of his *personall* being, may rightly be said to be *euery where*.

* *Secundum esse naturale Christus non est ubique.*

¶ *Secundum esse personale Christus est ubique.*

3. *The Actions by which the three persons be distinguished.*

THe actions are of two sorts; either *External*, respecting the creatures; and those are after a sort *common* to euery one of the three Persons: or *Internall*, respecting the Persons onely amongst themselves, and are altogether *incommunicable*.

The *External* and communicable Actions of the three Persons are these:

The creation of the world peculiarly

In operibus ad extra tres personae operantur simul, seruato ordine personarum in operando.

^aRom. 11. 36
^bAs redemption.

Act. 10. 28.
 and Sancti-
 fication.

1. Pet. 1. 2. to
 the Father
 Creation.

Ioh. 1. 3. and
 Sanctificati-
 on, 1. Cor. 1.

2. to the Son
 Creation,
 Psal. 33. 6.

& Redemp-
 tion, Ephes.

4. 30. to the
 Holy Ghost.
 Ioyntly all
 to each :

1. Cor. 6. 11.
Opera Trini-
tatis ad extra

indivisa, ad
intus divisa.

culiarly belonging to *God the Father*: The *redemption* of the Church, to *God the Son*: And the *sanctification* of the *Elect*, to *God the holy Ghost*. But because the *a Father* created, & still governeth the World *by the Sonne in the holy Ghost*; therefore these external actions are indifferently, in ^bScripture, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and *diuided Actions*.

The *Internall* and *incommu- nicable Actions*, or *proprieties* of the three *Persons*, are these :

1 To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2 To *bee begotten*: and that belongeth onely to the *Sonne*; who is of the Father alone, not made, nor created, but begottē.

3 To *proceed from both*: and that belongeth only to the *holy Ghost*; who is of the Father and the

the Sonne; neither made, created, nor begotten, but proceeding.

So that when we say, that the Diuine Essence is in the Father unbegotten: in the Sonne begotten: and in the Holy Ghost proceeding: we make not three Essences, but only shew the diuers manners of subsisting, by which the same most simple, eternall & unbegotten Essence subsisteth in each Person: namely, that it is not in the Father by generation: that is in the Sonne, communicated from the Father by generation: and in the holy Ghost, communicated frō both the Father and the Sonne by proceeding.

These are incommunicable Actions; and doe make, not an essentiall, accidentall, or rationall, but a real distinctiō betwixt the three Persons. So that he who is the Father in the Trinity, is not the Sonne: He who is the Sonne in the Trinity, is not the Father: He

Persona nomen, non est aliquid ab essentia abstractum ac separatum: Farus Thes. disp. 2. persona est ipsa essentia diuina contracta ad certum & peculiarem subsistendi modum, Zanchius. Persona gignit & gignitur: Essentia nec gignit nec gignitur, sed communicatur, Alsted.

* Quam v-
nam cogito,
trium incom-
prehensibili
lucet in uoluo-
Nazian.

c Quamuis
persona cum
Essentia non
sit omnino
idem, non ta-
men ab ea est
omnino aliud:
differt n. nu-
mero, quia
sic in diuinis
foret quater-
nitas; non re,
quia essentia
de personis
predicatur,
sed formaliter
τὸ λόγῳ,
sive ratione
ratiocinante:
Essentia diui-
na non differt
à personis, ut
res à rebus, sed
ut res à suis
modis, nam in
Deo non est
res, & res, sed
res & modus
rei.

He who is the *holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding frō both: though there is but *one* and the same *Essence* common to * all *three*. As therefore we beleue that the *Father* is *God*, the *Son* is *God*, & the *holy Ghost* is *God*: so we likewise beleue y^e *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *real* distinction; the *person* of the one, is not, nor neuer can be, the *person* of the other. The three *Persons* therefore of the *God-head* doe not differ from the *Essence*, but *formally*: but they differ *really* one from another, & so are distinguished by their *hypostatical* proprieties. As the *Father* is *God begetting* *God* the *Son*: the *Son* is *God begottē* of *God* the *Father*: and the *holy Ghost* is *God*, proceeding from both *God* the *Father*, and *God* the *Sonne*. Hence it is, that the *Scriptures* vsc

use the name of God two maner of waies: Either ^aEssentially, and then it signifieth the three Persons conioyntly, or ^bPersonally, and the by a *Synechdoche* it signifieth but one of the three Persons in the Godhead. As the Father, 1. *Tim.* 2. 5. or the Son, *Act.* 20. 28. 1. *Tim.* 3. 16. or the holy Ghost, *Act.* 5. 4. 2. *Cor.* 6. 16.

And because the Diuine Essence (common to all the three persons) is but one, wee cal the same *Vnity*. But because there be three distinct Persons in this one indiuisible Essence, we call the same *Trinity*. ^c So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity*, is a holy ^dmystery: rather to bee religiously adored by faith, than ^ecuriously searched by reason, further than God hath reuealed in his Word.

^a *Nomen Dei essentialiter possum, nomen minus Filium & Spiritum Sanctum, quam patrem designat.*

^b *Consubstantialem.*

Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate.

Scrutari hoc temeritas est, credere pietas, nosse verò vita eterna, Bern.

^c *Neque ad loquendum dignè de Deo lingua sufficit neque ad percipiendum intellectus præ-*

ualet, magis ergo glorificare nos conuenit Deum, quòd talis est, qui & intellectum transcendit, & cognitionis initium superat Chrysost. Hom. 2. Heb. 4 De Deo loqui etiam uera, periculosissimum est, Arnob. 4. Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo, Nazian.

Thus

Thus farre of the diuers manner
of being in the Diuine Essence:
now of the *Attributes*
thereof.

* *Comitescon-*
dit nobis De-
us, ut nos con-
furgamus ei,
Au. de spec.
c. 112.

^a *Exod. 15. 3*
Ab Haiah,
vel Haiah,
Esse: nam
ita Deus est à
seipso, ut sit
suum esse, &
autem.

Omnes huius
nominis literæ
sunt spiritua-
les, ut denote-
tur Deum esse
spiritum.

P. Mart. loc.
com. cap. 11.

P. Montan. de
arc. serm. c. 1.

Iehoua non
habet plurale,
& in scriptu-
ris soli vero
Deo tribui-
tur.

A *Attributes* are certaine de-
scriptions of the Diuine
Essence; deliuered in the Scrip-
tures, according to the weaknes
of our ^{*} *capacity*, to helpe vs the
better to vnderstand the nature
of Gods Essence, & to discern
it from all other essences.

The *Attributes* of God are
of two sorts, either *nominall*, or
reall.

The *Nominall* *Attributes* are
of three sorts: first, those which
signifie Gods Essence: secondly,
the *Persons* in the Essence: third-
ly, those which signifie his *es-*
sentiall workes.

Of the first sort is the name
^a *Iehouah*, or rather ^b *Iehueh*,
which signifieth *eternal being of*
himselfe; in whom being with-
out

out all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.*

God tels *Moses*, *Exo. 6. 3.* that he was not knowne to *Abraham*, *Isaac*, & *Iacob*, by his name *IEHOVAH*. (Not by that they knew this to be the name of God: for they vsed it in all their prayers) but because they liued not to see God effecting in deed, that which he promised them; in graciously deliuering their seed out of *Egypt*, and in giuing the the reall possession of *Canaans Land*; and so to be not only God Almighty, by who all things were made; but also performing in deed to the children, that which he promised in his word to the *Fathers*, which this name *Iehouah* especially signifieth. And for this cause *Moses* calles God first *Iehouah*, whē y^e vniuersal creatiō had his absolute being, *Gen. 2. 4* And this admirable name is grauen on the *Decalogues* forehead,

Locus Exod. 6. 3. intelligendus est de gradibus diuinitatis patetificationum, Gerard. loc. 3 de Nat. Dei. Ex usu scripture res tunc dicuntur fieri, quando sunt manifeste: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat, Alfred. Lex. Theil cap. 2.

head, which was pronounced
vpon the *Israelites* deliuerance,
to be the *rule of righteousness*,
after which they should serue
their Deliuerer in the promised
Land.

*Quod licet
scribere, effari
cur no liceret?
Theod. in
Epir.*

This Name is so full of Diuine
Mysteries, that the *Jews* hold it
a sin to pronounce it: but if it be
no sin to write it, why should it
be vnlawfull to pronounce it?

This Holy Name of God
teacheth vs:

*Ens eternum,
duratur.
Fons est
fontis uisus.*

First, what God is in himselfe,
namely, an eternall being of him-
selfe.

Secondly, how he is vnto o-
thers, because that from him all
other Creatures haue receiued
their being.

*In promissio-
nibus Iehouah
est aev.*

Thirdly, y we may confidently
beleue his promises: for he is
named *IEHOVAH*, not only in
respect of being, and causing all
things to be; but especially, in
respect of his gracious promises,
which without faile he wil fulfil

in

in his appointed time, & so causeth that to be, which was not before. And so this name is a golden pledge vnto vs, y^e because he hath promised, he will surely vpo^a our repentance forgiue vs all our sins; at the time of death, b^e receiue our Soules; and in the resurrection raise vp our Bodies in glory to life euerlasting.

The second Name denoting Gods essece, is *Eheieh*; but once read, *Exo. 3. 14.* of the same root y^e *IEHOVAHIS*: & signifieth, I AM, or I WILL BE: for whē *Moses* asked God by what name he should call him, God then named himselfe, *Eheieh Ascher-Eheieh*; I am that I am: or I will be that I will be: signifying, that he is an eternall, vnchangeable Being: For seeing euery creature is temporary and mutable; no creature can say, *Ero qui ero*: I will be that I will be. This name in the New Testament is giuen to our Lord Christ, when he

^a Isa. 55. 7.

^b Ioh. 13. 26

Ioh. 14. 2, 3.

^c Iob 6. 40

Ioh. 11. 5.

עֵינֵינוּ יְיָ
 יְיָ יִפְתָּח
 לִפְתָּח.

he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty, Apoc. 1.8.* For all time past & to come, is aye present before God. And to this Name, *Christ* himselfe alludeth, *Ioh. 8. 58. Before Abraham was, I AM.*

This Name should teach vs likewise to haue alwayes present in our minds, our first *creation*, present *corruption*, & future *Glorification*: and not content our selues with *I was* good, or *I will be* good, but to be good *presently*; that when euer God sends for vs, hee may finde vs prepared for him.

The third Name is *Iah*, which as it comes of y^e same roote, so is it the contract of *Iekouah*, and signifieth *Lord*; because he is y^e **beginning* and *being* of beings. It is a **Name* for the most part, ascribed vnto God, when some notable deliuerance or benefit comes

* Deus qd
 causa causa-
 rum, & Ens
 entium.

* Psal. 68. 19
 Psal. 101. 18.
 Pl. 106. 1, 48.
 Pl. 111. 1, &c
 Pl. 112. 1 &c
 Pl. 113. 1. 9.
 Pl. 115. 17, 18
 Psal. 116. 19.
 Pl. 118. 5, 14.
 Psal. 125. 34.

comes to passe according to his former promise : and therefore all creatures in heauen & earth, are commanded to celebrate & praise God in this name *Iah*.

The fourth is *Κυριε*, *Lord*, vse often in the New Testament : for *κύριος*, or *κύριος*, signifieth, *I am*. Hence *κύριος*, signifieth the first Essence of a thing, or Authority. Whē it is absolutely giuē to God, it answereth to the Hebrew name *IEHOVAH*, & so translated by the seuenty Interpreters : for *God* is so a *Lord*, that hee is *of a himselfe*, and *Lord of all*. This Name should alwaies put vs in remembrance to ^b obey his commandments, and to *fear* his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli*, *It is the Lord*, *let him doe what seemeth him good*, 1. *Sam.* 3. 18.

The fifth is *Θεός*, *God*, 600. times vsed in the New Testament,

Tunius in
Eironico.

^a *κυριος*
εως.
Polan. Synt.
Theol. l. 2. c. 6.
^b Mal. 1. 6.

• Plato in
Cratylō. Hinc
illud Virgil.
Deum nam-
que ire per
omnes terras-
que tractus-
que mari,
Zanchius.
• Deus est lux
in eo est G.

Ioh. 10. 34.
1. Cor. 8. 5.

• Incumbit
nobis necessi-
tas recte vi-
uendi: cum
omnia que fa-
cimus, facta
sint coram o-
culis Iudicis
cuncta viden-
tis, Boetius.

ment: and of profane Writers commonly. It is deriued • *ὁ θεὸς* *τὸ πᾶν*, because hee runnes thro-
row, and compasseth all things:
or *ὁ θεὸς* *τὸ αἶθερ*, which signifieth,
to *burne and kindle*: for God is
light, and the Author both of
Heat, & *Light*, and *Life*, in all
Creatures, either immediately
of himselfe, or mediately by se-
condary causes. The name is v-
sed, either *improperly*, or *pro-
perly*. *Improperly*, when it is gi-
uen either *figuratiuely*, to Ma-
gistrates, or *falsly* to Idols. But
when it is properly and abso-
lutely taken, it signifieth the *E-
ternall Essence* of God, being a-
boue all things, and through all
things: giuing life and light to
all creatures, and preseruing and
gouerning them, in their won-
derfull frame and order, • *God
seeth all, in all places*: let vs ther-
fore euery where take heede
what we doe in his sight.

*Thus farre the names which
signifie*

signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty Judges*: it is a name of the plural number, to expresse the *Trinity* of persons in *Vnity* of *Essence*. And to this purpose, the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the singular number; as *Elohim Bara, Dij creauit*, & *The mighty Gods*, or, *all the three Persons in the God-head created*. The *Jewes* also note in the Verbe אבא *bara*, consisting of three letters, the mystery of the *Trinity*. By א *Beth*, *Ben*, & *Son*; by ר *Resh*, *Ruab*, the *Spirit*; by א *Aleph*, *Ab* the *Father*. But this holy *Mysterie* is more cleerely taught by *Moses*, *Gen. 3. 22*. And *IEHOVAH Elohim* said, *Behold, the Man is become as one of Vs*. And *Gen. 19. 24*. *IEHOVAH* rained
C 2 upon

Nomen Elohim est personarum
Στασις τριων,
Quam Elohim de una persona dicitur, Synecdochice dictum est propter Essentie unitatem. Iunius.
† The like you may reade, *Deut. 6. 4. Iosh 24. 19.*

* Sic Marcus
Arethufius
in Smirnenfi
Concilio an-
tē exposuit,
Socrat. Eccl.
Hist. l. 2. c. 30.

This place
well vrged,
had grinded
Arius in
pieces.

upon Sodom and upon Gomor-
rah, brimstone and fire from I E-
HOVAH out of heauen: ^k that
is, God the Sonne from God
the Father, who hath committed
all iudgement vnto the Sonne,
Ioh. 5. 22. See *Psalme. 33. 6.* *Isa.*
63. 9, 10. The singular number
of *Elohim* is *Eloah*, deriued of
Alah, he swore; because that in
all weighty causes, when neces-
sity requireth an oth to decide
the truth, wee are onely to
swear by the name of God,
which is the great and righte-
ous Iudge of Heauen & Earth.
This Name *Eloah* is but sel-
dome vsed, as *Abak. 3. 3.* *Iob 4.*
9. *Iob 12. 4.* and *15. 8.* *36. 2.*
Psalme 18. 32. *Psalme 114. 7.*
Once it hath a Noun plurall
ioyned to it. *Iob 35. 10.* None
saith, Where is *Eloah* Gofai, the
Almighty my Makers? to note
the Mystery of the eternall Tri-
nity. Many times also *Elohim*,
the plurall number is ioyned
with

with a verbe plurall, to expresse more emphatically this Myſterie, as *Gen. 35. 7. 2. Sam. 7. 23. * Iosh. 24. 19. Ier. 10. 10. Elohim* is also ſometime Tropically giuen to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moses, Exod. 7. 1. IEHOVAH ſaid vnto Moſes, I haue made thee Elohim to Pharaoh:* that is, I haue appointed thee an Embaſſadour, to repreſent the Perſon of the true *Three-one* God, and to deliuer his meſſage & wil vnto *Pharaoh*. As oft therefore as we reade, or heare this name *Elohim*, it ſhould put vs in minde to conſider, that in *one* diuine *Effence* there are *three* diſtinct *Perſons*, and that *God is IEHOVAH Elohim.*

* *Elohim* *Re-*
doſchim *Hu,*
Dij ſancti
ipſe.

C 3

Now

- Now follow the names which signify Gods Essence all workes, which are these five especially.

* Hence *El*, in Hebrew, as Mat. 27. 46. and *Eloi*, in the Syriack, as Mat. 27. 34. doth signify, my God.

2. Chro. 32. 8

* The 70. turns it *מלך*. It is deriued of *Dai*, sufficiencie, and the Relatiue w the same that *אֵלֵינוּ*, or of *Schad a Dug*, because God feeds his children with sufficiencie of all grace, as the loving mother the child with the milke of her breasts.

EL, which is as much as the *strong God*,* and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giueth all strength and power to all other Creatures. Therefore Christ is called, *Isa. 9. 6. El Gibbor*, the *strong, most mighty God*. Let not Gods children feare the power of enemies, for *El our God* is more strong than they.

2 *Schaddai*,* That is, *Omni-potent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Schaddai, the strong God, Almighty*. Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

and temporall blessings, and to performe al his promises, which he hath made vnto them for this life, and that which is to come. This name belongeth onely to the God-head, and to no Creature, no, not to the humanity of Christ. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3 * *Adonai*, My Lord; This name, as the *Massorets* note, is found 134. times in the Olde Testament. Analogically it is giuen to Creatures, but properly it belongeth to God alone. It is vsed, *Malach. 1. 6.* in the plurall number, to note the mystery of the holy Trinity. If I be *Adonim*, Lords, where is my feare? *Ani* the singular: *Adonim* the plurall Number. This name is giuen to Christ. *Dan. 9. 17.* Cause thy face to shine vpon

C 4

thy

* A name cōpounded of *Adon*, My, Lord. *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentator omnium creaturarū. Hinc *Adon Dominus*, cui, rei domesticæ cura incumbit, & ei tanquā columne innititur. Quando de creaturis usurpatur *Adonai*, est Iod cum patach: sed de Creatore cum cametz: ab *Adonai* manasse videtur *Ethnicorum* *Adonai*.

thy Sanctuarie that is desolate,
for Adonai (the Lord Christ) his
sake. The hearing of this holy
name, may teach euery man to
obey Gods Commandements,
to feare him alone; to suffer
none besides him to raigne in
his consciēce, to lay hold (by a
particular hand offaith) vpon
his Word and promise, and to
challenge God in Christ to bee
his God, that he may say with
Thomas, *Thou art my Lord and
my God.*

4 Is *Helion*: that is. *most
High*, Psalm. 9. 2. Psalm. 91. 9.
Psalm. 92. 9. Dan. 4. 17, 24, 25,
34. Act. 7. 48. This name *Ga-
briel* giueth vnto God; telling
the Virgin *Mary*, that the
child which should be borne of
her, should be the Sonne of the
most High, Luke 1. 32. This
teacheth, that God in his Es-
sence and glory, exceedeth infi-
nitely all Creatures in Heauen
and earth. Secondly, that no
man

*So the diuell
stiled Christ,
the Son of
God, The
most High,
Luk. 8. 28.*

man should bee proud of any earthly honour or greatnesse.

* Thirdly, if wee desire true dignity, to labour to haue communion with God in *grace* and *glory*.

5 *Abba*, a Syriake name, signifying, *Father*, *Rom. 8. 15.* This is sometimes vsed essentially, as in the Lords Prayer. Secondly, *Personally*, as *Mat. 11. 25.* For God is *Christs* Father by nature, & *Christians* by adoption and grace. *Christ* is called the *euerslasting Father*, *Isa. 9. 6.* because hee regenerates vs vnder the new Testament. God is also called * *the Father of light*, *Iam. 1. 17.* because God dwelleth in inaccessible light, *1. Timoth. 6. 16.* and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, * *Which lighteneth every Man that cometh into the world.* This name

C5

teach-

* For what is earthly greatnesse, compared to Gods highnesse?

* Πατήρ
τῆς φωτός.
Of whose substance the light of the Sunne is but a shadow.

* *Iohn 1. 9.*

teacheth vs, that all the gifts which wee receiue from God, proceed from his meere fatherly loue. Secondly, that wee should loue him againe, as deare children. Thirdly, that we may in all our needs & troubles, bee bold to call vpon him as a Father, for his help and succour. Thus should we not heare of the sacred Names of God, but we should thereby be put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him. And then should we finde how comfortable a thing it is, to doe euery thing in the *Name of God*. A phrase vsuall in euery mans *tongue* : but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *wisedome*, and an vnspeakeable matter for the strengthening of a Christians *faith*, to know how in the meditation of *Christ*, to inuocate God by *such a name*, as wherby
he

he hath manifested himselfe to be most willing and best able to helpe and succour him in his present need or aduersity. The ardent desire of knowing God, is the surest testimony of our lone to God, and of Gods fauor to vs. Because he hath set his lone vpon me, therefore will I deliuer him: I will set him on high, because he hath known my name: he shall call vpon me, and I will answere him, &c. And it is a great strengthening of faith, with vnderstanding to begin euery action in the name of God.

Thus farre of the nominall Attributes.

The reall Attributes are of two sorts: either absolute, or relative.

The absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two, Simples, & Infinitenesse.

Simple-

Pl. 94. 14, 15.

Intelligentie
habent ali-
quid simile
materie, ali-
quid simile
forme. Solus
Deus simplex
est, in quo ni-
hil in potentia
sed in actu
omnia: in d
ipse purus, pri-
mus, medius,
ultimus a-
ctus, Scal.
Exerc. 6.
Sect. 2. Iustin
Martyr.
qu. 129. ad
Orthodo-
xos.

Simplenessse, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that whateuer he is, he is the same essentially.

It hinders not Gods simplenessse that he is three: because God is three, not by *composition* of parts, but by *coexistence* of *Persons*.

Infinitenessse is that, whereby all things in God are voide of all *measure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes.

1 *Vnmeasurablenessse*, or *ubiquitie*, whereby he is of infinite extension, ^b filling heauen and

earth,

^a *Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est, nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent. n. duo principia prima, Scal. Exerc. 359. Sect. 3. ^b Act. 7. 48. Psal. 145. Tob. 11. 7. &c.*

² *Chron. 2. 9, 6 Psal. 139. 5, &c. Ier. 23. 23, 24. Deus est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est, Aug. Deus est intellectualis Sphera, cuius centrum est ubique, circumferentia verò nusquam, Trism.*

earth, cōtaining al places, & not contained of any *space, place, or bounds*, and being no where absent, is euery where present.

There are 4. degrees of Gods presence: the first is *uniuersal*, by which God is *repletuely* euery where, *inclusiuely* no where.

Secondly, *Speciall*, by which God is said to bee in *heauen*, because that * there his *Power, Wisedome, and Goodnesse*, is in a more excellent manner seene and enioyed: as also because that vsually hee doth from thence prooue both his *Blessings and Iudgements*.

Thirdly, *more special*, by which God ^b dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the *whole fulnesse of the God-head* ^c dwelleth in Christ bodily.

2 *Vnchangeablenesse*, whereby God is void of all change: both in respect of his ^d Essence, and ^e Will.

3 *Eter-*

*Psal. 19. 1.
Hos. 2. 21.

^b 1. Cor. 3. 16.
and 6. 19.

2. Cor. 6. 16.

^c Colos. 2. 8.

^d Rom. 1. 23.

Isa. 40. 28.

Psal. 102.

27, &c.

^e Apoc. 1. 8.

1. Sam. 15. 29.

Num. 23. 19.

Mal. 3. 6.

Rom. 11. 29.

Iam. 1. 18.

Pœnitentia,

cum de Deo

enunciatur,

non affectum

in Deo, sed

effectum Dei

in hominibus

significat,

Alfred.

f Isa. 44. 6.
 1am. 5. 19.
 Dan. 6. 26.
 Heb. 1. 12.
 Apoc. 4. 8.
 Creature que-
 dam eterne
 sunt à posteri-
 ori : à priori
 solus Deus est
 eternus, Al-
 fied. Lex.
 Theol. cap. 2

3 *Eternity*, whereby God is without *beginning* of dayes, or *end* of time : and without all bounds of *precession*, or *succession*.

Thus farre of the absolute Attributes ; now of the Relative, or such which haue reference to the Creatures.

Those are five.

- 1 *Life.* 2 *Vnderstanding.*
- 3 *Will.* 4. *Power.*
- 5 *Maiesty.*

THe *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not on-ly liueth of *himselfe*, but is also that *euery* and *overflowing* Foun-taine of *Life*, from which all *Creatures* deriue their *lines* : so as that *in him* they *liue*, *move*, *breathe*, and *haue* their *being*.
 And

8 Act. 17. 25,
 28.
 Act. 14. 15.
 Psal. 43. 2.
 Psal. 36. 9.
 Ioh. 5. 26.
 Heb. 3. 12.

And because *onely* his *Life* differs not from his ^h *Essence*; therefore God is said *only to have immortality*, 1. *Tim.* 6. 16.

2 The *Vnderstanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) he most perfectly ⁱ knoweth in himselfe all things that ever were, are, or shall bee: Yea, the thoughts and imaginations of all mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evil* by the good opposite to it; imposing to things *contingent* the *Lot* of contingency; and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, he is the *cause* of all the *knowledge* y^e is in all, both *Men* and *Angels*. Secondly, *speciall*, called the *knowledge* of *approbation*, by which he particularly *knoweth*,
and

^h Hence it is that as God is called of the Hebrew *Eieie*, so likewise *Echeie*: and as of the Grecians, *ὁ αὐτός*: so also *ὁ ὅλος*: and as of the Latines, *primum ens*, so also, *primum vivens*: for to be, and to live, is all one and the same in God.

1. *Kin.* 8. 39.
Psal. 44. 21.
Psal. 139. 3.
&c.
Ier. 17. 10.
and 20. 12.
Luke 16. 15.
Acts 1. 24.
Heb. 4. 12.
Rom. 11. 33.
and 16. 17.

1. Tim. 2. 19.

Mat. 7. 13.

* Intellectus,

scientia & sa-

pientia in

Deo non di-

stinguuntur,

Tamen Nam

sapientia in

homine est ha-

bitus intello-

ctui impres-

sus, qui de deo

dici non debet,

cuius intello-

ctus est ipsa

sapientia,

Keckerm.

Falsa id est

dicitur opus al-

ius id est nat-

ura voluntas,

Hef. lib.

ip. x. i. i. p.

Sap.

Hence the

Platonickes

tearme God

ip. x. i. i. p.

all eye, see-

ing all.

c 1. Tim. 2. 5.

Rom. 9. 19.

Ephes. 1. 5.

4. Dial Pim. Hinc Orpheus Deum vocat necessitatem, ratione st.

inferiorum, quod omnia ipsi parere cogantur.

c Voluntas Dei

semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed

tamen non implemus eā quando peccamus; à nobis impletur, quando

bonum facimus, Aug. Each. c. 100. Rom. 9. 11, 3. 1. am. 1. 21.

and graciously acknowledgeth
onely his *Elect* for his owne.

² *Vnderstanding* also con-
taines the *Wisdom* of God, by
which he most wisely created
all things of *nothing*, in *number*,
measure and *waight*, and still
ruleth and disposeth them to
serue his owne most holy *pur-*
pose and *glory*.

³ The *Will* of God is that,
whereby of necessity hee wil-
leth *himselfe*, as the *soueraigne*
good: and (by willing *himselfe*)
willeth most *freely* *all* other
good things which are out of
himselfe.

The *will* of God, though in it
selfe it be but *one*, as is his *Es-*
sence, yet in respect of the di-
uersity of *objects* and *effects*, it
is called in the Scriptures by di-
uers names: as:

Deus voluntate sua cuncta constituit, Trism. in
4. Dial Pim. Hinc Orpheus Deum vocat necessitatem, ratione st.
inferiorum, quod omnia ipsi parere cogantur. c Voluntas Dei
semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed
tamen non implemus eā quando peccamus; à nobis impletur, quando
bonum facimus, Aug. Each. c. 100. Rom. 9. 11, 3. 1. am. 1. 21.

1 *Loue*, whereby is meant Gods eternal ^f *good will*, whereby hee ordaineth his *Elect* to bee freely *saue*d through *Christ*, & ^g bestoweth on them all *necessary graces* for this *life*, & that to come ^h *taking pleasure* in their persons and seruice.

2 *Iustice* ⁱ is Gods *constant will*, whereby he ^k *recompenceth* men and Angels, according to their works: ^l *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and ^m *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3 *Mercy*, which is ⁿ Gods

^f 1. Ioh. 3. 1.

^g Psal. 43. 7.

^h Gen. 4. 4.

ⁱ Norma Iustitie diuinae, est Dei voluntas. Quia enim vult, ideo est Iustus, non quia iustum, ideo vult.

Ephes. 1. 11.

^k Rom. 2. 5.

2. Thes. 1. 6,

&c.

2. Tim. 4. 8.

Deut. 7. 9, 10.

^l Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet diuinum

diuinae legis

vindicem, si-

mul ut quicquam Sanctionum eius praetermissum est, Arist. lib. de mundo. ^m Rom. 9. 15, 16. Ezech. 16. 6. ⁿ Psalm. 103. 8, &c. Tit. 3. 4. Semper inuenies Deum benigniorem quam te culpabiliorem, Sern. 11. Bern. Vindicta gladium misericordiae oleo semper acuit, Niceph. lib. 17. cap. 3.

meere

o Pfal. 145.
 7. 9. 16.
 Mat. 16. 17.
*In creatoris
 multa inveni-
 untur bona,
 ergo Creator
 multo magis
 est bonus. Imo
 αὐτὰρ αὐτὸν
 ipsum bonum.*
 P Iosh. 13. 14.
 Psa. 146. 6.
 Num. 23. 19.
*Veritas est
 harmonia, tñ
 intellectus, &
 verborum cū
 rebus, tum e-
 tiam verum
 ipsarum cum
 Ideis in men-
 te diuina,
 Kekern.
 Veritas Dei
 in verbis fides
 Dei dicitur,
 quod certò fi-
 ant, que ab
 ipso dicta sūt.
 Item constan-
 tia, quia sen-
 tentiam non
 mutat, Polan.
 1. 2. Pet. 3. 9.
 Rom. 2. 4.
 Genes. 5. 16.*

*meere good will, and rea-
 die affection to forgiue
 a penitent sinner, not-
 withstanding all his sins
 and ill deserts.*

4 *Goodnesse*, o whereby
 God willingly communi-
 cateth his good with
 his Creatures: and be-
 cause he communicates
 it freely, it is termed
grace.

5 *Truth*, whereby p God
 willetb constantly those
 things which hee wil-
 leth: effecting and per-
 forming all things,
 which hee hath spoken
 in his appointed time.

6 *Patience*, whereby God
 willingly forbeareth to
 punish the wicked, so
 lōg as it may stand with
 his iustice, and vntill
 their 9 sins be ripened.

*Ad poenam tardus Deus est, ad premia volox.
 Sed pensare solet vi grauiore moram.*

7 *Holines,*

7 *Holines*, ^r wherby Gods nature is separated from all *prophanenesse*: and abhorreth all filthinesse: and so being wholly pure in himselfe, delighteth in the inward and outward *purity* and *chastity* of his seruants, which he infuseth into them.

8 *Anger*, ^r whereby is meant Gods most certaine and inst will, in *chastening the Elect*, & in reuenging and *punishing the Reprobate*, for the iniuries they offer to him and his chosen: and when God will punish with *rigour* and *seueritie*, then it is tearmed *Wrath*, ^r *temporall* to the Elect: ^u *eternall* to the *Reprobates*.

4 The Power of God is that where-

1. Pet. 1. 5.
1. Thes. 4. 3.
Heb. 12. 14.
Mark. 15. 9.
Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate alii velantes clamant, Sanctus, Sanctus, Sanctus IERHOVAH Izabaoth!
Isa. 6. 2, 3.
1. Pl. 106. 23,
29. 40, 41.
Num. 23. 11.
Ira Dei non est aliud, quam voluntas puniendi. Aug. 15. de Ciu. Dei. cap. 15.
Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis, sed ultionis acerbitatem notant.
Carrh. in Apoc. c. 19.
1. Cor. 19. 3
1. Thes. 1. 10

^m Gen. 17. 1.

Psal. 115. 3.

Mat. 11. 26.

Ephes. 1. 11.

Mat. 8. 2.

Deus potest
omnia quæ
contradictio-
nem non im-
plicant, Aqu.
1. quæst. 25.
art. 3. 4.

Omnipotentia
excludit om-
nes defectus,
qui sunt im-
potentia, seu,
posse mentiri,
mori, peccare,
&c.

ⁿ Chron. 29.

11. 12.

2. Sam. 7. 22.

Apo. 5. 12, 13

^o L. Ch. 29, 14

Hinc Deus

dicitur,

αὐτοκρατορ.

^p Rom. 9. 15.

Ion. 4. 11.

whereby hee ^m can simply and freely doe *whatsoever hee will*, that is agreeable to his nature; and whereby (as he hath *made*, so hee still *ruleth* heauen, and earth, and all things therein. This Almighty power of God is either *absolute*; by which he can will, and doe more than he wil- leth or doth, *Matth. 3. 9.* and *20. 53.* *Rom. 9. 18.* Or *actuell*, by which God doth indeede whatsoeuer hee will, and hin- dresth whatsoeuer hee will not haue done, *Psal. 115. 3.*

5 *Maiesty* is that, by which God of his owne *absolute* and *free* authority ⁿ raigneth and ruleth, as *Lord* and *King* ouer all *Creatures*, visible, and inuisi- ble: Hauiing both the *right* and *propriety* in all things, as ^o *from* *whome*, and *for whome*, are all things: as also such a *plenitude* of power, that hee can pardon the offences of all, whom hee ^p will haue *spared*, and *subdue* all

all his *Enemies*, whom hee will haue a plagued and destroyed, without being bound to render to any Creature a *reason* of his doing: but making his owne most holy and iust *will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth one, which is Gods soueraigne *blessednes* or *perfection*.

Blessednes is that *perfect* & vnmeasurable possession of *ioy* and *glory*, which God hath in himselfe for euer: and is the cause of all the blisse and perfection, that euery Creature enioyeth in his measure.

There are other *Attributes* figuratiuely and *improperly* ascribed vnto God, in the Holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *eares*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses & actions of man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopa-*

9 Luk. 19. 27
Psalm. 2. 9.
Psalm. 110. 1.

1 Deus est
Schaddai siue
αυταρχος,
non solum
quia Ipse ni-
hil desiderat,
sed etia quia
nihil in eo de-
siderari potest.
Creaturas fe-
cit perfectas
in suo quas-
que genere, er-
go ipse perfe-
ctissimus est
in se & per se,
Scal. Exer.
146. Sect. 2.
Mar. 14. 61.
Act. 17. 25.
Rom. 11.
35, 36.
1. Tim. 6. 15.
Mat. 25. 34.
Iam. 1. 17.

* See Mr.
Wilson's Di-
ctionarie of
the Bible,
most profi-
table for this
purpose.

popatheia, the affections, and passions of a man, as *gladnesse*, *griefe*, *ioy*, *sorrow*, *loue*, *hatred*, &c. or by an *Analogia*, as whee hee is named a *Lion*, a *Rocke*, a *Tower*, a *Buckler*, &c. Whose signification euery * Commen- tary will expresse.

*Of all these Attributes, we must
hold these generall
Rules.*

1 **N**O Attributes can suffici-
ently expresse the *Es-
sence* of God, because it is infi-
nite, and ineffable, *Whatsoeuer*
therefore is *spoken of God*, is not
God; but serueth rather to help
our weake vnderstanding, to
conceiue in our reason, and to
vtter in our speech, the *Maiesty*
of his *Diuine Nature*: so farre
as he hath vouchsafed to re-
ueale himselfe vnto vs in his
Word.

2 *All the Attributes of
God*

God belong to *every* of the three *Persons*, as well as to the *Essence* it selfe, with the limitation of a *Personall propriety*. As the *mercy* of the *Father* is *mercy begetting*: the *mercy* of the *Sonne*, is *mercy begotten*: the *mercy* of the *Holy Ghost*, is *mercy proceeding*: and so of the rest.

3 The *Essentiall Attributes* of God, differ not from his *Essence*. Because they are so in the *Essence*, that they are the *very Essence* it selfe. * In God therefore there is nothing which is not either his *Essence*, or *Person*.

4 The *Essentiall Attributes* of God differ not *Essentially*, nor *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no diuision) but only in *our reason* and *understanding*, which being not able to know earthly things, by one *simple*

*Attributa
omnia propter
id est ac tuu-
te intra,
singulis divi-
nitatis perso-
nis compe-
tunt.*

* In Deo ni-
hil est quod
non sit ipse
Deus, Zanc.

*Omnia in di-
 uinis sunt v-
 num, ibi non
 obuiat relatio-
 nis oppositio.
 e Attributa
 Dei omnia
 ita in ipso
 sunt, ut sint
 ipsum; ita in-
 sunt, ut nihil
 antecedit, ni-
 hil subsequa-
 tur, sed ex in-
 tellectione no-
 stra (que per
 quam umbra-
 tilis est) alia
 alijs prius a-
 nimo compre-
 henduntur.
 Scaliger. Ex.
 365. sect. 6.
 a Quae de
 Deo dicuntur
 ὑποκειμένης,
 relatione ad
 creaturas. &
 sic secundum
 accidens: non
 exprimunt
 mutationem
 in diuina ef-
 sentia, sed in
 creaturis fa-
 ctam. Negan-
 tur ergo de deo
 accidentia
 realia, non autem predicata accidentalia. b Omnia quae in Deo
 sunt, ita in sunt, ut sint ipse Deus.

simple Act, without the helpe
 of many *distinct Acts*, most of
 necessity haue the helpe of ma-
 ny distinct Acts, to know the
incomprehensible God. There-
 fore (to speake properly) there
 are not in God many *Attri-
 butes*, but *one onely*, which is
 nothing else but the *Diuine Es-
 sence* it selfe, by what Attribute
 soeuer you call it. But in respect
 of *our reason*, they are said to be
 so many different Attributes.
 For *our Understanding* con-
 ceiues by the name of *Mercy*, a
 thing differing frō that which
 is called *Iustice*. The *Essentiall
 Attributes* of God are not ther-
 fore really inseparable.

5 The *Essential Attributes*
 of God are not *parts* or *quali-
 ties* of the Diuine Essence, nor
 a *Accidents* in the Essence, as in
 a Subject: but the very *b whole
 and entire Essence* of God. So

that

that euery such Attribute is not
aliud & aliud, another and an-
other thing, but one and the
same thing. There are therefore
no *Quantities* in GOD, by
which hee may be said to be *so*
much and *so much*: nor *Quali-*
ties, by which hee may be said
to be *such* and *such*: but *c* what-
soeuer God is, he is *such* and the
same by his *Essence*. By his *Es-*
sence hee is *wise*, and therefore
Wisedome it selfe: by his *Essence*
he is *God*, and therefore *Good-*
nesse it selfe: by his *Essence* he is
mercifull, and therefore *mercie*
it selfe: by his *Essence* he is *iust*,
and therefore *Iustice* it selfe, &c.
In a word, God is great, with-
out *Quantitie*: good, true, and
iust without *Qualitie*: *mercifull*
without *passion*: an *act* without
motion: euery where present
without *sight*: without *time* the
first and the *last*: the *Lord* of all
Creatures, from whom all re-
ceiue *themselves*, and all the
D good

c *Essentia di-*
uina identifi-
cat sibi omnia
que sunt in
diuinis.

Biel. sup. 1.
sent. d. 1. 9. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonum, est Deus ipse semper.

Trismeg. ser. 3. Plin.

good they haue; yet neither needeth nor receiveth hee any increase of goodnes or happines from any other.

This is the plaine description of God, so farre as hee hath revealed himselfe to vs in his Word.

This Doctrine (of all others) euery true Practitioner of Piety, must competently know, and necessarily beleeue, for foure speciall uses.

1 That we may discern our true and onely God, from all false gods & Idols: for this description of God, is properly knowne onely to his Church, in whom hee hath thus graciously manifested himselfe.

2 To possesse our hearts with a greater awe of his Maiestie, whilst wee admire him for his simplenesse and infinitenesse: adore him for his unmeasurable-nesse, unchangeablenesse, and eternitie: seeke wisdom from his under-

* Psal. 147.
19, 20.
Iere. 10, 25.

understanding and knowledge: submit our selues to his blessed will and pleasure: loue him, for his loue, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, iustice and anger: reuerence him for his holinesse: and praise him for his blessednesse: and to depend all our life on him, who is the onely Author of our life, being, and all the good things we haue.

3 To stirre vs up to imitate the *Diuine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisedome, Loue, Goodnesse, Iustice, Mercy, Truth, Patience, Zeale and Anger* against sin, that we may be *wise, louing, iust, mercifull, true, patient, and zealous*, as our God is.

4 Lastly, that wee may in our *Prayers and Meditations* conceiue aright of his *Diuine Maiesty*, and not according

to those grosse & blasphemous imaginations, which naturally arise in mens braines: as when they conceiue God to bee like an *old Man sitting in a chaire*: and the Blessed Trinity to bee like that *tripartite Idoll*, which Papists haue painted in their Church-windowes.

When therefore thou art to pray vnto God, let thine heart speake vnto him, as to that *a eternall, b infinite, c Almighty, d holy, e wise, f iust, g mercifull, h Spirit, and most i perfect, k indiuisible Essence of three seuerall Persons, Father, Sonne, and holy Ghost: who being l present in all places, m ruleth Heauen, and Earth, vnderstandeth n all mens hearts, o knoweth all mens miseries; and is onely p able to bestow on vs all graces which wee want, and to deliuer all penitent sinners (who with faithfull hearts seeke (for Christs sake) his help) out of all their afflictions and troubles*

a Psal. 90. 2.

b 1. Kin. 8. 27

c Gen. 17. 1.

Iob 15. 25.

d Apoc. 4. 8.

and 15. 4.

e Rom. 11. 33

and 16. 17.

f Ex. 34. 6, 7.

Psal. 108. 4.

and 103. 11.

and 145. 8, 9.

g Deut. 32. 4.

Gen. 8. 25.

Psal. 145. 17

h Ioh. 4. 34.

i Deut. 32. 4.

k 1. Ioh. 5. 7.

Mat. 3. 16.

Mat. 28. 19.

2. Cor. 13. 14

l 1. Kin. 8. 17.

Psal. 139. 2.

Ier. 23. 23.

m Isa. 40.

26, 28.

Dan. 4. 32.

n 1. Kin. 8. 30

Ier. 17. 10.

o Isa. 63. 16.

p 1. Sa. 10. 19

Mat. 11. 28.

troubles whatsoever.

The *ignorance* of this *true* knowledge of God, makes many to make an *Idoll* of the true God: and is the only cause, why so many doe *professe* all other parts of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy seruice; and *comming*, serue him with *feare* and *reuerence*: for so farre doth a man feare God, as he knoweth him; & then doth a man *truly know* God, when he ioynes *practice* to *speculation*. And that is,

First, when a man doth so acknowledge & celebrate Gods *Maiesty*, as he hath *reuealed* himselfe in his *Word*.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a *loue*, *awe* and *confidence* in God: for saith God

D 3 him-

Psal. 34. 9.

1. Ioh. 2. 4.

himselfe; If I be a Father, where is my honour? If I bee a Lord, where is my feare? O taste and see, that the Lord is good! saith David. Hee that hath not by experience tasted his goodnesse, knowes not how good he is. Hee (saith Iohn) that saith he knoweth God, and keepeth not his Commandements, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Iustice, Mercy, Patience, and other Attributes, so farre doe we know him.

Thirdly, when with inward grones, and the serious desires of our hearts, we long to attaine to the perfect and plenarie knowledge of his Maiessty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God: for no man knoweth God, but hee that loveth him; and how can a man choose but

love

love him, being the *Souveraine good*, if hee knew him? Seeing the nature of God is to enamour men with the love of her goodnesse; & whosoever loueth any thing more than God, is not worthy of God: and such is euery one, who settles the love and rest of his heart vpon any thing besides God. If therefore thou doest belecue that God is *Almightie*, why doest thou feare *Diuels*, and *enemies*, and not confidently trust in God, and craue his helpe in all troubles and dangers? If thou beleueest that God is *infinite*, how darest thou prouoke him to *anger*? If thou beleueest that God is *simple*, with what heart canst thou *dissemble* & play the *hypocrite*? If thou beleueest y^e God is the *Souveraine good*, why is not thy heart more settled vpon him, than on all *Worldly goods*? If thou doest indeed belecue that God is a *iust Iudge*, how darest thou

1. Ioh. 2. 15.

Rom. 8.28.

* Si te habeam solum, sanè ruat arduus æther, Telus rupta suo dissiliatque loco.

* Creatura omnia perfectius sunt in Deo, quam in seip. s. Dionys. de diuin. cap. 8.

thou liue so *securely* in sinne without *repentance*? If thou doest truly beleue, that God is most *wise*, why doest not thou referre the euent of *crosses* and *disgraces* vnto him, who knoweth how to *turne all things to the best*, vnto them that *loue him*? If thou art perswaded, that God is true, why doest thou doubt of his *promises*? And if thou beleuest, that God is *beautie* and * *Perfection* it selfe, why doest not thou make him alone the chiefe *end* of all thine *affections* and *desires*? for, if thou louest *beautie*, he is most *faire*: if thou desirest *riches*, he is most *wealthy*: if thou seekest *Wisdome*, he is most *wise*. Whatsoeuer *excellency* thou hast scene in any *Creature*, it is nothing but a *sparkle* of that, which is in *infinite* * *perfection* in God: and when in Heauen we shall haue an *immediate Communion* with *God*, wee shall haue them all per-

perfectly in him, *communicated*
vnto vs. Briefly, in *all goodnesse*
he is *all in all*. * Loue that one
good God; and thou shalt loue
him, in whom all the *good of*
goodnesse consisteth. Hee that
would therefore attaine to the
sauing knowledge of God, must
learne to *know him by loue*. For
God is loue, and *the knowledge*
of the loue of God passeth all
knowledge. For all knowledge
besides to know *b how to loue*
God, and to *serue him onely*, is
nothing, vpon *Salomons credit*,
but *vanity of vanities*, and *vexa-*
tion of spirit.

Kindle therefore, O my *c La-*
dy, nay rather, O my * *Lord Cha-*
rity, the loue of thy *selfe* in
my *soule*, especially, seing it
was thy good pleasure, that be-
ing *d reconciled* by the blood of
Christ, I should be brought, by
the knowledge of thy grace, to
the *communion* of thy glory,
wherein onely consists my *soner-*

D 5 raigne

* *Ama vnum*
illud bonum,
in quo omne
bonum, &
sufficit. An-
sel. in Prosol.
cap. 25.

1. Ioh. 4. 8.
* Eph. 3. 19.

b Kemp de
Imit. Christ.
cap. 1.

c Eccl. 1. 2, 17.
* *Domina,*
immo Domi-
nus Chari-
tas. Bern.

d Ro. 5. 9, 10.

Ioh. 17. 3, 22
1. Cor. 15. 28

raigne good, and happinesse for euer.

Thus by the light of his owne Word, wee haue seene the backe parts of I E H O V A H, *Elohim*, the eternall Trinity: whom to worship, is true Piety: whom to beleene, is sauing faith and veritie. And vnto whom from all Creatures, in heauen and earth, be all praise, dominion, and glory for euer. *Amen.*

Thus farre of the knowledge of God. Now of the knowledge of a Mans selfe. And first of the state of his misery and corruption, without renouation by Christ.

Medi-

*Meditations of the miserie of a
man, not reconciled to God in
Christ.*



Wretched man,
where shall I be-
gin to describe
thine endlesse mi-
serie ! Who art
condemned, as soone as concei-
ued ; and adjudged to eternall
death, before thou wast borne
to a temporal life. A beginning
indeed I finde, but *no end* of thy
miseries. For when *Adam* and
Eve being created after Gods
owne *Image*, and placed in *Pa-
radise*, that they and their Po-
steritie might live in a blessed
state of *life* immortall, hauing
Dominion of all Earthly Crea-
tures, and *onely* restrained from
the fruit of *one tree*, as a signe
of their *subiection* to their Al-
mightie Creator : though God
forbade them this one small
thing,

*Damnatus
antequam
natus, Aug.*

thing, vnder the penalty of eternal death; yet they beleeued the *Dinels* word, before the word of God, making God (as much as in them lay) a *lyar*. And so being *vnthankfull* for all the benefits which God bestowed on them, they became *male-contented* with their present state, as if God had dealt *enuiously* or *niggardly* with them: and beleeued that the *dinell* would make them partakers of far more glorious things, than euer God had bestowed vpon them: and in their pride they fell into *high treason* against the *most High*, & disdaining to bee Gods *Subiects*, they affected blasphemously to bee gods themselves, equals vnto God. Hence, till they repented (losing Gods *Image*) they became like vnto the *Dinell*; & so al their posteritic, as a *Traiterous* brood (whilst they remaine *impenitent*, like thee,) are subiect in this life

life to all *cursed miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Devil* and his *Angels*.

Lay then aside for a while thy *doting vanities*, and take a view with me of thy *dolefull miseries*; which daily suruayed, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures being*, than not to be by *Grace a Practitioner* of religious *Pietie*.

Consider therefore thy *miseric.*

1 In thy *life*.

2 In thy *death*.

3 After *death*.

In thy life.

1 The *miseries* accompanying thy *body*.

2 The *miseries*, which deforme thy *soule*.

In thy death, thy *miseries* which shall oppresse thy *body* and *soule*.

After death, the *miseries* which

which ouerwhelme both
body and soule together in
Hell.

And first, let vs take a view of
those miseries which accom-
pany thy *body*, according to
the foure ages of thy *life*.

1 *Infancy.*

2 *Youth.*

3 *Manhood.*

4 *Old Age.*

*Meditations of the misery
of Infancie.*

WHat wast thou being
an *Infant*, but a *brute*,
hauing the *shape* of a man? was
not thy *body* conceiued in the
heat of *lust*, the secret of shame,
and staine of *originall sin*? And
thus wast thou cast *naked* vpon
the Earth, all embrued in the
blood of filthinesse, (filthie in-
deed; when the *Sonne* of God,
who disdained not to take on
him mans *nature*, & the infirmi-
ties

ties thereof: yet thought it vn-
becoming his *Holinesse* to bee
conceined after the sinfull man-
ner of mans conception.) So
that thy mother was ashamed
to let thee know the *manner*
thereof. What cause then hast
thou to boast of thy *byrth*,
which was a *curst* paine to thy
mother, and to thy selfe the en-
trance into a troublesome life?
the greatnesse of which mis-
eries, because thou couldst not
vtter in words, thou diddest ex-
presse (as well as thou couldst)
in weeping *teares*.

2 *Meditations of the mis-
eries of Youth.*

WHat is *Youth* but an
vntamed *Beast*? all
whose actions are *rash* & rude,
not capable of good counsell,
when it is giuen; and *Ape-like*,
delighting in nothing but in
toyes and bables? Therefore
thou

thou no sooner began'st to haue a little strength & *discretion*, but forthwith thou wast kept vnder the rod, and feare of Parents and Masters: as if thou had'st been borne to liue vnder *the discipline of others*, rather then at the *disposition* of thine *owne will*. No tyred Horse was euer more willing to bee rid of his *burthen*, than thou wast to get out of the *seruile* state of this bondage. A state not worth the description.

3. *Meditations of the miseries of Man-hood.*

V What is mans state, but a Sea, wherein (as waues) one trouble ariseth in the necke of another? the latter worse than the former. No sooner diddest thou enter into the *affaires* of this world, but thou wast enwrapped about with a *cloud of miseries*. Thy *Flesh* pro-
uokes

okes thee to lust, the *World* allures thee to pleasures, and the *Diuell* tempts thee to al kind of sinnes: *feares of enemies* affright thee, *suits in Law* doe vex thee, *wrongs of ill neighbours* doe oppresse thee, *cares for Wife and Children* doe consume thee, & *disquietnesse* twixt open foes, and false friends, do in a manner confound thee: *Sin* stings thee within, *Satan* laies snares before thee, *Conscience* of sinnes past doggeth behinde thee. Now *aduersitie* on thy left hand frets thee, anon *prosperitie* on thy right hand flatters thee: ouer thy head *Gods vengeance* due to thy sin, is readie to fall vpon thee; and under thy feete, *Hellmouth* is ready to swallow thee vp. And in this *miserable* estate, whither wilt thou goe for rest and comfort? the house is full of cares, the field full of toyle; the Countrey of rudenesse, the Citie of factions; the Court of Ennie,
the

the Church of Sects; the Sea of Pirats, the Land of Robbers. Or in what state wilt thou liue? seeing wealth is enuied, and po- uertie contemned; wit is di- strusted, and simplicitie is deri- ded; Superstition is mocked, & Religion is suspected; Vice is aduanced, and Vertue is disgra- ced. Oh with what a body of sin art thou compassed about in a World of wickednesse? What are thine Eyes, but Windowes to be- hold vanities? What are thine Eares, but flood-gates, to let in the streame of iniquitie? What are thy Senses, but matches to giue fire to thy lusts? What is thine Heart, but the Anuill, whereon Satan hath forged the ougly shape of all lewd affecti- ons? Art thou nobly descended? thou must put thy selfe in perill of forraine warres, to get the reputation of earthly honor; oft times hazard thy life in a despe- rate combate, to auoide the as- percion

perſon of a *Coward*. Art thou borne in *meane* Eſtate? Lord! what paines & drudgery muſt thou endure at *home, & abroad*, to get maintenance? and al perhaps ſcarce ſufficient to ſerue thy neceſſity; and when (after much *ſervice* and *labour*) a man hath got ſomething; how little *certainety* is there in that which is gotten? ſeeing thou ſeeſt by *daily* experience, that hee who was *rich* yeſterday, is to day a *begger*: he that yeſterday was in *health*, to day is *sick*: hee that yeſterday was *merrie* and *laughed*, hath cauſe to day to *mourne* and *weepe*: hee that yeſterday was in fauour, to day is in diſgrace; and he, who yeſterday was *aline*, to day is *dead*: and thou knoweſt not *how ſoone*, nor in *what manner* thou ſhalt die thy ſelfe? And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *sickneſſes*, and *calamities*, which are incident

incident to sinfull man? To speake nothing of the death of friends and children, which oft times seemes to be vnto vs far more bitter than present death it self.

*Meditations of the miserie
of old age.*

WHat is old age, but the receptacle of all maladies? for if thy lot bee to draw thy daies to a lōg date, in comes old bald-headed age, stooping vnder dotage, with his wrinkled face, rotten teeth, and stinking breath: teastie with Choler, withered with drinesse, dimmed with blindnesse, absurded with deafenesse, overwhelmed with sicknesse, and bowed together with weaknesse: hauing no vse of any sense, but of the sense of paine: which so racketh eue-ry member of his body, that it neuer easeth him of grieve, till he

he hath throwne him down to his *grave*.

Thus farre of the miseries, which accompanie the *bodie*:
Now of the miseries, which accompanie chiefly the *soule* in this life.

Meditations of the miserie of the soule in this life.

THe misery of thy soule will more evidently appeare, if thou wilt but consider:

1 The *felicity* she hath lost.

2 The *miserie* which she hath *palled* vpon her selfe by sinne.

1 The *felicity* lost, was first, the fruitiō of the *Image of God*, wherby the soule was like vnto God in a *knowledge*, enabling her perfectly to vnderstand the *reuealed will of God*. Secondly, *true holinesse*, by which she was free

Col. 3. 10.
Rom. 12. 2.

free from all prophane *error*.
 Thirdly, *Righteousnesse*, where-
 by shee was able to encline all
 her natural *powers*, & to frame
 vprightly all her *actions*, pro-
 ceeding from those *powers*.
 With the losse of this *diuine I-*
mage, she lost the *Love* of God;
 & the blessed *communiō*, which
 shee had with his *Maiesty*;
 wherein consisted her *life*, and
happinesse. If the losse of *earthly*
riches vexee thee so *much*, how
 should not the losse of this *di-*
uine treasure perplex thee much
more?

2 The *miserie* which shee
 pulled *upon her selfe*, consists in
 two things:

1 *Sinfulnesse*:

2 *Cursednesse*.

1 *Sinfulnesse*, is an vniuersal
 corruption, both of her *Nat-*
ure and *Actions*: for her *Nat-*
ure is infected with a *pronenesse*
 to euery sinne continually, the
Minde is stuffed with *vanity*,
 the

^a Ephes. 2. 3.
 Gen 6. 5.

^b Rom. 12. 3.
 Ephes. 4. 17.

the ^c *Vnderstanding* is darkened with *ignorance*, the ^d *Will* affecteth nothing but vile and *vain things*: All her ^e *Actions* are euill; yea this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the gouernment of *Reason*, and the *Will* wandreth after, and yeelds consent to sinfull motions. How *great* then is the violence of the *Appetite* and *Will* in the *Reprobate* soule, which still remaines in her *naturall* corruption? Hence it is, that thy Wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, ouer-carried with *affecti- ons*, pining with *Enuie*, ouer-charged with *Gluttonie*, sur-quedred with *Drunkennesse*, boyling with *Renenge*, transported with *Rage*; and the glorious *Image* of God transformed to the ougly *shape* of the
Diuell,

^c 1. Cor. 2. 14.

^d Phil. 2. 3.

^e Rom. 3. 12.
Rom. 7. 19.

^f Ioh. 8. 44.
^g Gen. 6. 6.

^f *Dinell*, so far, as it once *repented the Lord*, that ever hee made man.

^h Deu. 27. 26.
 Gal. 3. 10.
 Psal. 119. 21.

From the former flowes the other part of the *Soules miserie*, called ^h *cursednesse*, whereof there are two degrees.

1 *In part.*

2 *In the fulnesse thereof.*

1 *Cursednesse in part*, is that, which is inflicted vpon the Soule in *life and death*, and is *common* to her with the body. The *Cursednesse* of the soule in *life*, is the *wrath* of God, which lieth vpon such a creature, so far, as that *all things*, not only *calamities*, but also very *iblessings*, and ^k *graces* turne to ruine. 1 *Terrour* of *Conscience* driues him from God and his *seruice*, that hee dares not come to his presence and ordinances; but is ^m *giuen* vpon to the ⁿ *slauerie* of *Satan*, and to his own *lusts*, and *vile affections*.

ⁱ Rom. 2. 4. 5.
 Iere. 28. 13.
^k Isa. 28. 13.
^l Gen. 3. 8, 10
 and 4. 14.
 Heb. 2. 15.

^m Rom. 1.
 21, 24, 26.
ⁿ Ephes. 2. 2.
 Col. 1. 1, 13.

This is the *cursednesse* of the Soule

Soule in *life*: now followes the
curshednesse of the Soule and bo-
dy in *death*.

*Meditations of the misery of the
body and soule in death.*

AFTER that the *aged man*
hath conflicted with *long*
sicknesse, and hauing endured
the brunt of *paine*, should now
expect some *ease*: in comes
Death (Natures slaughter-man,
Gods curse, and Hells purueior)
and lookes the *old man* grimme
and blacke in the face: and
neither pitying his *age*, nor re-
garding his long-endured *do-*
lours, will not bee hired to for-
beare, either for siluer or gold:
nay, hee will not take, to spare
his life, *skin for skin*, and all that
the old man hath: but *batters*
all the principall parts of his
body, and *arrests* him to ap-
peare before the terrible Iudge.
And as thinking that the *old*
E *man*

Iob. i.

man will not dispatch to goe with him fast enough: Lord! how many *darts* of calamities doth he shoot thorow him, *stitches, aches, cramps, feauers, obstructions, rhewmes, flegme, collicke, stone, winde, &c.*

Oh what a *ghastly sight* it is, to see him then in his *bed*, when *Death* hath giuen him his *mortal wound*! what a *cold sweat* ouer-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke, the *nether Iaw-bone* hangeth downe, the *Eye-strings* breake, the *tongue* faltreth, the *breath* shortmeth, and smelleth earthly, the *throate* rattleth, and at euery gaspe the *heart-strings* are ready to breake asunder.

Now the miserable Soule sensibly perceiueth her earthly body to begin to *die*: for as towards the *dissolution* of the vniuersall frame of the *great world*, the

the *Sunne* shall be turned into
darknesse, the *Moone* into
blood, and the *Starres* shall fall
from heauen, the *Aire* shall bee
full of stormes, and flashing
Meteors, the *Earth* shall trem-
ble, and the *Sea* shall roare, and
mens hearts shall faile for feare,
expecting the end of such for-
rowfull beginnings: So towards
the dissolution of man, (which is
the little world) his *Eyes* which
are as the *Sunne* and *Moons*,
lose their light, and see nothing
but blood-guiltinesse of sinne;
the rest of the *Senses*, as lesser
Starres, doe one after another
faile and fall: his *Mind*, *Reason*,
and *Memory*, as heauenly pow-
ers of his soule, are shaken with
fearefull stormes of despaire, and
first flashings of *Hel-fir*: his
Earthly body begins to shake
and tremble, and the *humours*
like an ouer-flowing Sea, roare
and rattle in his throat, still ex-
pecting the wofull endes of

these dreadfull *beginnings*.

Zach. 5. 2.
Ezech. 2. 10.

Whilest he is thus summoned to appeare at the great *Affises* of Gods Iudgement, behold, a *Quarter-Sessions*, and Gaole-deliverie is held within himself: where *Reason* sits as Iudge, the *Dinell* puts in a *Bill* of inditement, as large as that Book of *Zachary*; wherein is alleaged all thy *evil deeds*, that euer thou hast *committed*, and all the *good deeds* that euer thou hast *omitted*, and all the *curses* and *iudgements* that are due to every sin. Thine owne *conscience* shall accuse thee, & thy *Memory* shall giue bitter *evidence*, and *Death* stands at the Bar ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the iust condemnation of *God*, who knowes all thy misdeeds better than thy selfe? Faine wouldest thou *put out* of thy minde, the *remembrance* of thy

1. Ioh. 3. 20.

thy wicked deeds, that trouble thee: but they *flow faster* into thy remembrance, and they will not bee put away, but crie vnto thee, *Wee are thy workes, and wee will follow thee.* And whilest thy soule is thus *within*, out of peace and order; thy children, wife, and friends, trouble thee as fast, to haue thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy sorrowes more sorrowfull. Now the *Dinels*, who are come from *Hell*, to fetch away thy soule, begin to appeare to her; and wait, as soone as shee comes foorth, to take her, and carrie her away. Stay shee would within, but that shee feeles the body beginne by degrees to die: and ready, like a ruinous house, to fall vpon her head. Fearefull she is to come foorth, because of those *Hel-hounds*, which waite for her comming.

Luk. 12. 20.

E 3

Oh,

Oh, shee that spent so many *dayes* and *nights* in vaine and idle *pastimes*, would now giue the *whole world*, if she had it, for one *houres* delay, that she might haue space to repent, & reconcile her selfe vnto God. But it cannot bee, because her *Bodie* which ioyned with her in the *actions* of sin, is altogether now vnfit to ioyne with her in the exercise of Repentance: and repentance must be of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had neuer been: and that but onely *torments* remaine, which *neuer* shall haue end of *being*. Who can sufficiently expresse her *remorse* for her sins *past*, her *anguish* for her *present* miserie, and her *terror* for the torments to come?

In this extremitie, she lookes euery where for helpe, and she findes her selfe euery way *helplesse*.

lesse. Thus in her greatest miserie (desirous to heare the *least* word of comfort) shee directs this, or the like speech vnto her Eyes: O Eyes, who in times past were so *quick-sighted*, can yee see no comfort, nor any way how I might escape this dreadful danger? But the *Eye-strings* are broken, they cannot see the candle that burneth before him: nor *discerne* whether it bee day or night.

Prosopopeia.

The Soule (finding no comfort in the *Eyes*) speakes to the *Eares*: O *Eares*, who were wont to recreate your selues, with hearing new pleasant *discourses*, and Musickes sweetest *harmonie*; can you heare any *newes* or *tidings* of the least comfort for me? The *Eares* are either so *deafe*, that they cannot heare at *all*: or the sense of *hearing* is growne so *weake*, that it cannot endure to heare his *dearest* friends to *speake*. And why

E 4 should

should *these eares* heare any *tidings* of ioy in *Death*, who could neuer abide to heare the *glad Tidings* of the *Gospell* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her griefe vnto the *Tongue*. Oh *Tongue*, who wast wont to bragge it out with y^e *brauest*, where are now thy big and daring *words*? now (in my greatest neede) canst thou *speake* nothing in my *de-fence*? Canst thou neither *dawnt* these *Enemies* with *threatning words*, nor *entreate* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his greatest extre-mity, either *cal* for a little *drink*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choake* him.

Finding here no hope of helpe, she speaks vnto the *Feet*, Where are yee, *O feete*, which sometime were so nimble in

run-

running? can you *carrie* mee no where, out of this dangerous place? The feet are *stone-dead* already: If they bee not *stir'd*, they cannot *stirre*.

Then shee directs her speech vnto her *hands*: O hands, who haue been so *often* approoued for man-hood, in *peace & war*, and wherewith I haue so *often* defended my *selfe*, and offended my *foes*; neuer had I more need than now. *Death* lookes me grim in the face, & kills me. *Hellish Fiends* wait about my bed to *denoure* me: helpe now, or I perish for *eu*er. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoon-full* of supping, to relieue languishing *nature*.

The *wretched* soule seeing her *selfe* thus *desolate*, and altogether destitute of friends help and comfort; and knowing that *within an houre* she must bee

The dolefull
lamentation
of the Re-
probate
Soule at the
point of
death.
2. Sam. 22. 5.

in *everlasting paines*, retires her selfe to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this *dolefull lamentation* with her selfe :

O miserable *caitiffe* that I am! How doe the *Sorrowes of death compasse me!* How doe the *floods of Belial* make me afraid! How haue, *indeede*, the snares both of the *first & second death* ouertaken me at *once!* Oh how *suddenly* hath *Death* stolne vpon mee with insensible degrees! Like the *Sunne*, which the *Eye* perceiues not to moue, though it bee most swift of *motion*. How doth *Death* wracke on mee his *spite*, without *pitie!* The *G O D* of *mercy* hath vtterly forsaken me: and the *Diuill* who *knowes no mercy*, waites for to take me. How often haue I been warned of this *dolefull day*, by the faithfull *Preachers of Gods Word*, and I made

made but a *jest* thereat? What profit haue I now of all my *pride, fine house, and braue appa-
rell?* What's become of the sweet rellish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now giue for a good Conscience, which I so carelesly neglected. And what *ioy* remaines now, of all my former *fleshly pleasures*, wherein I placed my chiefe *delight*? Those *foolish pleasures* were but *deceitfull dreames*, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines mee as Hell*, before I enter into *Hell*. Yet iustly I confesse, as I haue *deserued*, I am *serued*; that being made after *Gods Image*, a *reasonable soule*, able to *iudge* mine owne estate, and hauing mercy so often *offered*, and I *intreated* to receiue it; I neglected

sted Gods grace, and preferred the pleasures of sinne, before the religious care of pleasing God; lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, counteruaile not the least part of my present paines. My ioyes were but momentany, and gone, before I could scarce enjoy them: my miseries are eternall, and neuer shall know end. Oh that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sinnes, in fasting, watching, praying, and in preparing my soule, that I might haue now departed in the assured hope of euerlasting saluation! O that I were now to begin my life againe! how would I contemne

temne the *world*, and the *vani-*
ties thereof! how *religiously* and
purely would I leade my life!
how would I *frequent* the
Church, and sanctifie the *Lords*
Day! If *Satan* should offer me al
the treasures, pleasures, and
promotions of this world, he
should neuer enticeme to *for-*
get these terrours of this last
dreadfull houre. But, O corrupt
carkasse, and stinking *carriou*!
How hath the Diuell deluded
vs? and how haue we *served &*
deceined each other? and pulled
swift damnation vpon vs both?
Now is my case more misera-
ble, than the *beast* that perish-
eth in a ditch: for I must goe to
answere before the *Iudgement*
seat of the righteous Iudge of
Heauen and Earth; where I
shall haue *none* to speake for
me: and these *wicked fiends*, who
are priuie to all my euill deeds,
will *accuse* me, and I cannot ex-
cuse my selfe. *My owne heart al-*
ready

ready cōdemnes me, I must needs therefore be damned before his *Iudgement* seat: and from thence bee carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *utter darkenesse* : where I shall *never* more see light, that *first* most excellēt thing that God made. I who gloried heretofore, in being a *libertine*, am now *inclosed* in the very *clawes* of *Satan* : as the trembling *Partridges* within the griping *talos* of the ravenous *Falcō*. Where shal I lodge to night? and who shall be my companions? Oh *horror* to think! O *griefe* to confider! Oh *curfed* bee the day wherein I was borne, and let not the day wherein my mother bare me, be blessed. *Curfed* bee the *Man* that shewed my *Father*, saying, *A Child is borne vnto thee, and comforted him*. *Curfed* be that *Man*, because he slew me not. Oh that my *Mother* might haue been my

my graue, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrowes! and that my dayes should thus end with eternall shame! Cursed bee the day that I was first vnited to so lewd a body: O that I had but so much fauour, as that I might neuer see thee more: Our parting is bitter & dolefull: but out meeting againe, to receiue at that dreadfull day, the fulnes of our deserued vengeance, will be farre more terrible and intolerable. But what meane I thus (by too late lamentation) to seeke to prolong time? My last houre is come: I heare the hart-strings breake: this filthy House of Clay falls on my head: heere is neither hope, helpe, nor place of any longer abiding. And must I needs be gone? Thou filthy carkasse: Oh filthy carkasse with fare-ill fare-well, I leaue thee: And so all-trembling, she

Apoc. 11. 8.
Iude, vers. 5.
1. Pet. 3. 19.

she commeth forth, and forth-
with is seized vpon by *Infernall*
fiends, who carry her with a vi-
olence *torrenti simili*, to the
bottomlesse Lake, that burneth
with *fire* and *brimstone* : where
shee is kept as a *prisoner* in tor-
ments, till the generall Iudge-
ment of the *great Day*.

The lothsome *carkasse* is af-
terwards laid in the *grane*. In
which *action*, for the most part,
the *dead burie the dead* : that is,
They who are dead in sin, bu-
ry thme, who are dead for sin.
And thus the godlesse, and vn-
regenerated *worldling*, who
made *Earth* his *Paradise*; his
Belly his *God*; his *Lust* his *Law*:
as in his *life* he sowed *vanity*, so
he is now *dead*, and reapeth
misericordie. In his *prosperity* he neg-
lected to serue God: In his *ad-
uersity* God refuseth to saue
him. And the *Diuell*, whom he
long serued, now at length
paies him his wages. *Detestable*
was

was his life, *damnable* his death. The *Dinell* hath his *soule*, the *grane* hath his *carkas*: in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let vs leaue the miserable *Cairife*, rotting with his *mouth* full of earth, his *belly* full of wormes, and his *carkasse* full of stench; expecting a fearefull *resurrection*, when it shall bee re-united with the *soule*; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule* and *bodie* in death, which is but *curshednesse* in part: now followes the *fulnes* of *curshednes*: which is the miserie of the *soule* and *bodie* after death.

Meditations of the misery of a man after death, which is the fulnesse of curshednesse.

THe *fulnesse* of *curshednesse* (when it falls vpon a creature

^a Luke 8.38.
and 16.23.
^b Theſ. 1.10.
^c Mat. 23.33.

ture, not able to beare the brunt thereof) *preſſeth* him downe to that bottomleſſe ^a deepe of the endleſſe ^b wrath of *Almightie God*: which is called the ^c *damnation of hell*. This fulneſſe of curſedneſſe is either *particular* or *generall*.

^d Luk. 16.12,
23.
1. Pet. 3.19.
Iude, ver. 6, 7

Acts 7. 5.

Particular, is that which in a leſſe meaſure of fulneſſe, ligh-
teth vpon the ^d ſoule *immediat-
ly*, as ſoone as ſhee is ſeparated
from the body. For, in the very
instant of diſſolution, ſhee is in
the ſight and preſence of God.
For when ſhee ceaſeth to ſee
with the organe of *ſleſhly eyes*,
ſhee ſeeth after a ſpirituall man-
ner, like *Stephen*, who ſaw the
glorie of God, and *Ieſus ſtanding
at his right hand*: or, as a man,
who being *blind-borne*, and *mi-
raculoſly* reſtored to his ſight,
ſhould ſee the *Sunne*, which he
newer ſaw before. And there by
the *teſtimonie* of her owne *Con-
ſcience*, *Chriſt* the righteous
Iudge,

Iudge, who knoweth all things, *maketh* her, by his *omni-present* power, to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the sight of Heauen, not fit for her *uncleanes* to come into heauen; she is said to stand before the *Throne of God*. And so forthwith she is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison*, in *everlasting paines* and *chaines*, *under darknesse* vnto the *Iudgement of the great Day*: But not in that *extremitie* of torments, which wee shall finally receiue at the last Day.

The generall fulnesse of *cur-sednesse* is in a *greater* measure of fulnesse which shall bee inflicted vpon both thy *Soule* and *Body*, when by the mightie power of *Christ the supreme Iudge*

Postquam anima de corpore est egressa: subito Iudicium Christi de se latum cognoscit, Aug. lib. 1. de anim. & eius Orig. cap. 4. Hier. Ep. ad Paucos. Anima damnata continuo innodatur a Daemonibus, qui crudelissime eam rapiunt ad infernum deducunt, Cyril. Alex. in orat. de exit. anim. Mat. 5. 34. and 23. 31. Luk. 12. 10. Luk. 16. 32. 33.

1. Pet. 3. 19. Iude, vers. 7. Luk. 16. 34. Luk. 1. 31. 2. Pet. 4. 9. Iude, vers. 6. Apoc. 11. 8. Dan. 12. 1. Ioh. 5. 18, 29.

Apoc. 20. 23

Mat. 24. 29.

Luk. 21. 24,
25.

Judge of heaven and Earth) the one shall bee brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receiue their dreadfull doome, according to their euill *deeds*. How shal the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heauen, and terrors of *Heauenly signes* bee driuen, at the worlds end, to their wits end! Oh, what a wo- full salutation will there be, be- twixt the damned *Soule* and *Body*, at their re-uniting at that terrible day!

The damned
soules Apo-
strophe to
her body at
their second
meeting.

O sinke of *Sin*, O lump of *Filthinesse* (will the *Soule* say vnto her *Body*) how am I com- pelled to reenter vnto thee, not as vnto an *Habitation* to rest; but as a *Prison* to be tormented together! How dost thou ap- peare in my sight like *Iephtes* Daughter, to my greater tor- ment! Would God thou hadst perpe-

perpetually rotted in the graue,
that I might neuer haue scene
thee againe ! How shall we be
confounded together, to heare
before God, *Angels*, and *Men*,
lay open all those *secrete sinnes*,
which we *committed* together !
Haue I lost *heauen*, for the loue
of such a stinking *carrion* ? Art
thou the *flesh*, for whose *plea-*
sures I haue yeelded to commit
so many Fornications ? O filthy
Belly, how became I such a *foole*
as to make *thee* my *God* ? How
mad was I for *momentany* ioyes,
to incurre these torments of e-
ternall paines ! Yee *Rockes* and
Mountaines, why skip ye so like
Rammes, Psalm. 114. 4. and will
not fall vpon me, to hide me from
the face of him, that comes to sit
on yonder *Throne* ; for the great
Day of his *wrath* is come, and
who shall bee able to stand ? Apoc.
6. 16, 17. Why tremblest thou
thus, O *Earth*, at the presence of
the *Lord*, and wilt not open thy
mouth,

mouth, and swallow mee vp; as thou diddest *Korah*, that I bee seene no more.

O *damned furies* ! I would ye might, without delay, teare me in *pieces*, on condition that you would teare mee vnto *nothing* ! But whilst thou art thus in vaine bewailing thy misery, the *Angels* hale thee violently away from the brinke of thy graue, to some place neere the Tribunall seat of *Christ*; where being as a cursed Goate, separated to stand beneath, on Earth, as on the *left hand* of the Iudge: *Christ* shal rip vp all the *benefits* hee bestowed on thee, and the *torments* he suffered for thee, and all the *good deedes* which thou hast omitted, and all the *ungratefull villanies* which thou didst commit against him, and his holy *Lawes*.

Within thee, thine owne *conscience* (more than a thousand witnesses) shall accuse thee: the

Mat. 13. 41.
Mat. 25. 31.

the *Diabls*, who tempted thee to all thy lewdnesse, shall on the *one side* testifie with thy conscience against thee: and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christs* Iustice, and detesting so filthy a Creature. *Behinde thee* an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy company. *Before thee* all the world *burning* in flaming fire. *Above thee* an irefull *Iudge* of deserued vengeance, ready to pronounce his sentence vpon thee. *Beneath thee*, the fierie and sulphureous mouth of the *bottomlesse pit*, gaping to receiue thee. In this wofull estate, to hide thy selfe, will bee *impossible* (for on that condition, thou wouldest wish that the greatest *Rocke* might fall vpon thee :) to appeare will bee *intolerable*, and yet thou must stand foorth, to receiue with other *Reprobates* this thy sentence :

h Anselm. B. Meditat.

i Apoc. 6. 16, 17.

Bonauent.
 Postil, Dom.
 3 post Pent.
 Sermon. 2.

sentence: Depart from me, ye cursed, into everlasting fire, prepared for the diuel and his angels.

Depart from me] there is a separation from all ioy and happinesse.

Ye cursed] there is a blacke and direfull *Excommunication.*

Into fire] there is the cruelty of paine.

Euerlasting] there is the perpetuitie of punishment.

Prepared for the Diuell and his angels.] Heere are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounc'd, cannot possibly be withstood: against which a man cannot except; and frō which a man can no where appeale. So that to the damned, nothing remains but *hellish torments*, which knowes neither ease of paine, nor end of time. Frō this *Iudgement*

ment seate, thou must bee thrust by *Angels*, (together with all the damned *Diuels* and *Reprobates*) into the *bottomlesse Lake* of utter darknesse, that perpetually burnes with fire and *brimstone*. Whereunto, as thou shalt bee thrust, there shall bee such weeping, woes, and wailing, that the cry of the company of *Core*, *Dathan*, and *Abiram*, when the earth swallowed them vp, was nothing cōparable to this howling; nay, it will seeme vnto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Apoc. 21. 8.

Into which bottomles *Lake*, after that thou art once *plunged*, thou shalt euer bee *falling* downe, and neuer meete a *bottom*: and in it, thou shalt euer *lament*, and none shall *pity* thee: thou shalt alwayes *weepe* for paine of the *fire*, & yet *gnash* thy teeth for the extremitie of *cold*: thou shalt *weepe* to thinke, that thy miseries are *past* remedie:

F thou

Bonauent.

thou shalt weepe to thinke, that to *repent* is to no purpose: thou shalt weepe to thinke, how for the shadows of short pleasures, thou hast incurred these sorrows of eternall paines: thou shalt weepe, to see how that weeping it selfe can nothing preuaile: yea in weeping, thou shalt weepe more teares, than there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lasciuious Eyes shall be afflicted with sights of gastly Spirits: thy curious Eares shall bee affrighted with hideous noise of howling Diuels, & the gnashing teeth of damned Reprobates: thy dainty Nose shall be cloyed with noysome stench of Sulphur: thy delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall bee parched with unquenchable thirst: thy Minde shall bee tormented, to thinke how

how for the loue of *abortiue* pleasures, which perished ere they budded; thou so foolishly lost *Heauens ioyes*, and incurred *Hellish paines*, which last beyond eternity. Thy *conscience* shall ever *sting* thee like an Adder, when thou thinkest how often *Christ* by his Preachers offered the *remission of sins*, and the *Kingdome of Heauen*, freely vnto thee, if thou wouldest but *belceue & repent*: and how easily thou mightest haue obtained mercy in those dayes; how neer thou wast many times to haue *repented*, and yet didst suffer the *Diuell* and the *World*, to keepe thee still in *impenitency*, & how the *day of mercy* is now past, and will neuer *dawne* againe.

How shal thy vnderstanding be racked, to consider, how for *Momentanie riches*, thou hast lost the *eternall treasure*; and changed *heauens felicitie*, for *hells miserie*! where euery part

The Practice of Piety.

of thy body without intermission of paine, shal be continually tormented alike.

In these *Hellish* torments, thou shalt be for ever depriued of the *Beatificall* sight of God, wherein consists the *soueraigne* good, and life of the soule. Thou shalt neuer see light, nor the least *sight* of ioy, but lie in a perpetuall *Prison* of utter darknes: where shall bee no order but horror: no voice, but of *blasphemers*, and *howlers*: no noise, but of tortures and tortured: no society, but of the *diuell* and his *angels*, who being tormented themselves, shall haue no other ease, but to wreake their fury in tormenting thee. Where shall be punishment, without pittie: misery, without mercy: sorrow without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worme* dieth not, and the fire is neuer quenched: where

Mark. 9.

the

the *wrath* of *God* ſhal ſeaze vpon the Soule and Body, as the *flame* of *fier* doth on the lumpe of *Pitch*, or *Brimſtone*. In which *flame* thou ſhalt euer be *burning*, and neuer *conſumed*: euer *dying*, and neuer *dead*: euer *rowing* in the pangs of death, and neuer rid of thoſe pangs, nor knowing end of thy *paines*. So that after thou haſt endured them ſo many thouſand yeeres, as there are *graffe* on the *earth*, or *sands* on the *Sea-shore*: thou art no *neerer* to haue an end of thy torments, than thou waſt the *fiſt* day that thou waſt caſt into them: yea, ſo farre are they from ending, that they are euer but beginning. But if after a *thouſand times* ſo many *thouſand yeeres*, thy damned ſoule could but conceiue a hope, that thoſe her torments ſhould haue an end: this would be *ſome* comfort to thinke, that at *length* an end will come. But as oft as the

Minde thinketh of this word *Neuer*, it is as *another Hell*, in the *middest* of *Hell*.

This thought shall force the damned to crie, *ouai, ouai*, as much as if they should say, *ai, ai, ai*, O Lord, *not euer, not euer* torment vs thus. But their *consci-ences* shall answer them as an *Eccho*, *ai, ai, euer, euer*. Hence shall arise their dolefull *ouai woe* and *alas* for euermore.

This is that *second death*, the *general perfect fulnesse* of all *cur-sednes* and *misery*: which euerie damned *Reprobate* must *suffer*, so long as *God* and his *Saints* shall enioy *blisse* and *felicity* in *Heauen* for euermore.

Thus farre of the *misery* of man in his state of *corruption*, vnlesse that hee be renewed by *Grace* in *Christ*.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of *regeneration* by *Christ*.

Medi

*Meditations of the state of a
Christian reconciled to
God in Christ.*

NOW let vs see, how *happie*
a godly man is, in his state
of *renouation*, being reconciled
to God in *Christ*.

The godly man, whose cor-
rupt nature is *renewed* by grace
in *Christ*, and become a *new*
creature, is blessed in a three-
fold respect. First, in his life. Se-
condly, in his death. Thirdly,
after death.

I His *blessednes* during this
life, is but *in part*, and that con-
sists in *seuen* things.

I Because he is *conceined* of
the ^a *Spirit*, in the wombe of his
^b Mother the *Church*: and is
^c borne, not of blood, nor of the
will of the flesh, nor of the will of
Man, but of God, who in *Christ*,
is his ^d *Father*: So that the ^e *I-*
mage of God his *Father*, is re-

F 4

newed

^a Ioh. 3. 5.

^b Gal. 4. 26.

^c Ioh. 1. 13.

^d Gal. 4. 6.

^e 1. Cor. 9. 8.

^e E. hec. 4.

2, 3, 13.

Col. 3. 10.

newed in him euery day more and more.

2 Hee hath, for the *merits* of *Christs sufferings*, all his finnes, *originall* and *actuell*, with the *guilt* and *punishment* belonging to them, ^f freely and fully *forgiuen* vnto him : And all the *righteousnes* of *Christ*, as freely and fully *imputed* vnto him : and so God is ^h reconciled vnto him : & ⁱ approoueth him as *righteous* in his sight and account.

3 Hee is freed from *Satans* ^k *bondage*, and is made a ^l *brother* of *Christ*, a fellow ^m *heire* of his heauenly kingdome : and a *spirituall* ⁿ *King* and *Priest*, to offer vp ^o *spirituall sacrifices* to God by *Iesus Christ*.

4 God spareth him, as a man spareth his owne sonne, that serueth him. And this sparing consists,

^f Ro. 4. 8. 25.

Rom. 8. 1. 2.

ⁱ 1. Pet. 2. 24.

^h Ro. 4. 5. 19.

^h 2. Cor. 5. 19

ⁱ Ro. 8. 33. 34

^k Act. 16. 18.

Ephes. 2. 2.

^l Ioh. 20. 17.

Rom. 8. 26.

^m Rom. 8. 17

ⁿ Apoc. 1. 6.

^o 1. Pet. 2. 5.

Mal. 3. 17.

In

- 1 Not taking notice of every fault, but *bearing* with his infirmities, Exodus 34.6,7. A *louing father* will not cast his *child* out of doores in his sicknesse.
- 2 Not making his *punishment* when hee is *chastened*, as great as his *deserts*, Psal. 103.10.
- 3 *Chastening* him *moderately*, when hee seeth that hee will not *by any other* meanes be reclaimed, 2. Sam. 7.14, 15. 1. Cor. 11.32.
- 4 *Graciously* accepting his *endeauours*, notwithstanding the imperfection of his obedience; and so preferring the *willingnesse* of his mind, before the *worthinesse* of his worke, 2. Cor. 8.12.
- 5 Turning the curses
F 5 which

which hee deserued, to
crosses, and fatherly cor-
rections; yea all ^a things,
all ^b calamities of this
life, ^c death it selfe, ^d yea,
his *very sinnes*, vnto his
good.

5 God giues him his *Holy Spirit*, which

1 *Sanctifieth* him by de-
grees throughout: ^f so
that he doth more and
more *die* to sin, and *live*
to righteousness.

2 *Assures* him of his
& adoption, and that he is
by *Grace* the child of
God.

3 *Encourageth* him to
come with ^hboldnes, and
confidence, into the pre-
sence of God.

4 *Mooueth* him without
feare, to say vnto him,
Abba Father.

5 *Powreth* into his heart
a gift of *sanctified praier*.

6 *Per-*

^a Rom. 8. 18.

^b Psal. 89.

31, 33.

Psal. 119. 71.

Heb. 12. 10.

2. Cor. 12. 7.

^c 1. Cor. 3. 22

& 15. 54, 55.

Heb. 2. 14, 15

^d Luk. 22.

31, 32.

Pl. 51. 13, 14.

Ro. 5. 20, 21.

^e 1. The. 5. 23

^f Ro. 8. 9, 10.

^g Rom. 8. 16.

^h Heb. 4. 16.

Ephes. 3. 12.

Gal. 4. 16.

Ro. 8. 15, 16.

Zach. 12. 12.

6. *Perswadeth* him, that both he and his *prayers* are accepted and heard of God for *Christ* his Mediators sake.

Ro. 8. 16, 27.

1 *Peace* of conscience.

Rom. 5. 1. and 14. 17. Rom. 5. 3. and 14. 17.

2 *Joy* in the Holy Ghost : in him < cōparison where- with of, all *Earthly Ioyes* seeme vile and vaine vnto him.

6 He hath a *recovery* of his ^a *soueraignty* over the *creatures*, which he lost by *Adams* fall : and from thence free ^b *liberty* of vsing all things which God hath not ^c *restrained*, so that hee may vse them with a good ^d *conscience*. For to all things in Heauen and Earth, hee hath a *sure* ^e *title* in this life : and he shall haue the *plenary* and *peaceable* ^f *possession* of them in the life to come. Hence it is,

^a Ps. 8. 5, &c. Heb. 2. 7, 8.

^b 1. Cor. 9. 1. Rom. 14. 14. 1. Tim. 4. 2, &c.

^c 1. Cor. 9. 19, 21.

^d 1. Cor. 3. 12, 23.

Heb. 3. 7. ^e 1. Cor. 3. 21

^f Mat. 25. 34. 1. Pet. 1. 4.

8 Acts 1.25.

is, that all *Reprobates* are but v-
surpers of all that they possesse,
and haue no *splace* of their own
but *Hell*.

7 Hee hath the *assurance* of
Gods *Fatherly* care and prote-
ction, day and night ouer him;
which care consisteth in three
things.

Mat. 6.32.

2. Cor. 12.14.

Psal. 13.

Psa. 34.9, 10.

1 In *providing* all things
necessarie for his *Soule*
and *Bodie*, concerning
this life, and that which
is to come: so that hee
shall be sure euer, either
to haue *enough*: or *pati-*
ence to bee *content* with
that he hath.

2 In that God giues his
Holy *Angels* as *Mini-*
sters, a charge, to attend
vpon him alwayes for
his *good*: yea in danger,
to *pitch their tents a-*
bout him for his *safetie*,
where euer he be. Yea,
Gods *protection* shall
defend

Heb. 1.14.

Psal. 34.7.

Psal. 91.11.

defend him as a *cloud*
by day, and as a *pillar of*
fire by night: and his pro-
vidence shall hedge him
from the power of the
Devill.

Isa. 4. 5.
Job. 1. 10.

3 In that the eyes of the
Lord are upon him, and
his eyes continually o-
pen, to see his state, and
to heare his complaint;
and in his good time, to
deliuer him out of all his
troubles.

Psal. 34. 15.
Gen. 7. 1.

Psal. 34. 19.

Thus farre of the *blessed e-*
state of the godly, and *Regene-*
rated man in this life: Now of
his *blessed estate* in death.

2 *Meditations of the blessed*
estate of a regenerate man
in his death.

WHen God sends *Death*
as his *Messenger*, for
the *regenerated man*, he meetes
him *halfe the way to heauen* :
for

^a Phil. 3. 20.
^b Colos. 3. 2.

^c 1. Cor. 15.
 31.

^d Col. 3. 3.

^e Apoc. 14.

^f 2. Cor. 5. 6.
^g Ioh. 14. 1.
^h Heb. 12. 23
 &c.

ⁱ Psal. 41. 3.

for his ^a *conuerſion*, and ^b *aſſeſſion* is there before him. Death is neither *ſtrange*, nor *fearefull* vnto him. Not *ſtrange*, becauſe he ^c *died daily*: not *fearefull*, becauſe whileſt hee *liued*, he was *dead*; and his life was ^d *hid with Chriſt in God*. To die vnto him therefore, is nothing elſe in effect, but to ^e *reſt from his labour* in this world, to goe ^f *home to his g Fathers houſe*, vnto the ^h *City of the liuing God*, the *heauenly Ieruſalem*, to an innumerable company of *Angels*, to the *generall aſſembly and Church of the firſt borne*, to *God the Iudge of all*, and to the *Spirits of iuſt men made perfect*, and to *Ieſus the Mediator of the new Teſtament*. Whileſt his *Body* is ſicke, his *Minde* is ſound: for, *God i maketh all his bed in his ſickneſſe*, and ſtrengtheneth him with *faith and patience*, vpon his bed of ſorrow. And when hee begins to enter into

into the way of all the world; he giueth (like^m *Iacob, Moses, and Ioshua*) to his Children and friends, godly exhortations and counsels, to serue the true God, to worship him truly all the dayes of their life. His blessed soule breatheth nothing but blessings, and such speeches as fauour a sanctified spirit. As his outward man decaieth, so his inward man encreaseth, & waxeth stronger. When the speech of his tongue faultereth, the sighes of his heart speake louder vnto G O D : when the sight of the Eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soule feareth not,ⁿ but is bold to goe out of the body, and to dwell with her Lord. Hee sigheth out with Paul,^o *Cupio dissolui*, I desire to be dissolued, and to be with Christ. And with P David, *As the Hart pāteth after the water-brooks: so panteth my soule after thee,*

^m Gen. 49.

ⁿ 2. Cor. 5. 8.

^o Phil. 1. 23.

^p Psal. 42. 2.

q Apoc. 6. 10.

r Apo. 22. 20

f Iob 14. 5.

t Psal. 31. 5.

u Luk. 2. 29.

Psal. 37. 37.

Isa. 57. 2.

x Psal. 31. 5.

y Act 7. 59.

thee, O God, My soule thirsteth
 for God, for the living God: when
 shall I come and appeare before
 God? Hee prayeth with the
 Saints, q How long, O Lord
 which art holy and true? r Come
 Lord Iesus, come quickly, And
 when the f appointed time of his
 dissolution is come, knowing
 that hee goeth to his t Father
 and Redeemer in the peace of a
 good conscience, and the assu-
 red perswasion of the forgiuenes
 of all his sins, in the blood of the
 Lambe, hee sings, with blessed
 old Simeon, his u Nunc dimittis:
 Lord, now lettest thou thy Ser-
 uant depart in peace, &c. and sur-
 renders vp his Soule, as it were,
 with his owne hands, into the
 hands of his heavenly Father,
 saying with David: x Into thy
 hands, O Father, I commend my
 soule, for thou hast redeemed me,
 O Lord thou God of truth. And
 saying with Stephen, Lord Iesu,
 receiue my spirit; Hee no soo-
 ner

ner yeeld vp his sacred Ghost, but immediatly the 2 holy Angels, who attended vpon him from his birth, vnto his death^a, carrie and accompanie his Soule into Heauen, as they did the Soule of Lazarus into Abrahams bosome, ^b which is the Kingdome of Heauen, whither only good Angels & good workes doe accompany the Soule: the one to deliuer their ^c charge; the other to receiue their ^d reward.

The Bodie in conuenient time, as the sanctified ^e Temple of the Holy Ghost, the ^f members of Christ, nourished by his Bodie, the ^g price of the blood of the Sonne of God, is by his fellow-brethren reuerentlie laid to ^h sleepe in his graue, as in the bed of Christ: in an assured hope to ⁱ awake in the resurrection of the Iust, at the last day, to bee partaker with the soule, of life & glory euerlasting. And in this respect not onely the
soules,

^a Mat. 18. 10.
Acts 12. 15.
and 17. 23.
¹ Luk. 16. 22.

^b Mat. 8. 11.
Luk. 13. 28.
Act. 15. 10, 11
Ephes. 1. 10.
Heb. 11. 9,
10, 16. and
12. 22, 23.
Luk. 19. 9.
and 9. 31.
^c Psal. 91. 11.
Heb. 1. 14.
^d Apo. 14. 13.
and 22. 12.
^e 1. Cor. 1. 9
^f 1. Cor. 6. 15
Mat. 26. 26.
^g 1. Co. 6. 20.
1. Pet. 1. 19.

^h 1. Th. 4. 14.
Acts 7. 6.
and 8. 2.
ⁱ Dan. 12. 2.
Ioh. 5. 28, 29
Luke 14. 14.
1. Thes. 4. 16,
17.
Apo. 14. 15.

soules, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the regenerated man *in death*. Now let vs see the *blessednes* of his soule and body *after death*.

3 *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees:

1 From the day of *Death*, to the *Resurrection*.

2 From the *Resurrection*, to the pronouncing of the *Sentence*.

3 After the *Sentence*, which lasts *eternally*.

As soone as euer the *regenerated man* hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediately* ^a carry her into *Heauen*: and there present her

^a Luk. 16. 22

her^b before *Christ*, where she is crowned with a ^c*Crowne* of righteousness and glory; not which shee hath deserved by her good works; but which God hath promised of his free goodnes to all those, who of love, haue in this life vnfainedly serued him, and sought his glory.

Oh, what ioy will it be to thy Soule ! which was wont to see but misery and sinners, now to behold the face of the God of glory ? yea, to see *Christ* welcoming thee, as soone as thou art presented before him by the holy Angels, with an *Euge* bone serue ! Well done, and welcome good and faithfull servant, &c. enter into thy Masters ioy. And what ioy will this bee, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers ? All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors: and all the

^b Heb. 1. 14.
and 12. 24.
^c 2. Tim. 4. 8.
Apoc. 2. 10.
1 Pet. 5.

Col. 1. 6.
Eph. 1. 21.

the *soules* of thy friends, *Parents, Husbands, wives, children,* & the rest of Gods *Saints*, who departed before thee in the true Faith of Christ, standing before Gods *Throne* in blisse & glory? If the *Queene of Sheba*, beholding the glory and attendance given to *Salomon*, as it were, *rauisht* there-with, brake out and said; *Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom*: How shall thy *soule* be *rauisht* to see her selfe by *grace* admitted to stand with this glorious Companie! to behold the blessed Face of *Christ*, and to heare all the *treasures* of his diuine *wisdom*! How shalt thou reioyce to see so many *thousand thousands* wel-comming thee into their heauenly society! for as they al *reioyced* at thy *conuersion*; so will they now bee much more *ioyfull* to behold thy *Coronation*:

1. King. 10.

Luk. 15.

nation: and to see thee receiue thy *Crowne*, which was laid vp for thee against thy *comming*. For there the *crown* of *Martyrdom* shall bee, put on the head of a *Martyr*, who for Christs Gospel sake endured torments: the *Crowne*, of *Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crowne* of *Piety and Chastity* on the head of them, who sincerely professed Christ, and kept their *Wedlock-bed* vndefiled: the *Crowne* of *good workes* on the good *Almes-giners* head, who liberally relieued the *poore*: the *crowne* of *incorruptible glory* on the head of those *Pastors*, who by their preaching & good example, haue conuerted soules from the corruption of sinne, to glorifie God in holinesse of life. Who can sufficiently expresse the reioycing of this Heauenly company, to see thee thus crowned with glory, array-
ed

1. Tim. 4. 8.

Apoc. 7. 9.

ed with the shining Robe of righteousness, and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there be, that thou hast *escaped* all the miseries of the World, the *snarcs* of the Diuell, the *paines* of Hell, and obtained with them thy eternall *rest* and *happinesse*? for there euery one *ioyeth* as much in anothers happinesse, as in his owne, because hee shall see him as much loued of God, as himselfe. Yea, they haue as many distinct *ioyes*, as they haue *companers* of their *ioy*. And in this ioyfull and blessed state, the *Soule* resteth with *Christ* in Heauen, till the *Resurrection*: when as the *number* of her Fellow-seruants and Brethren be fulfilled, which the *Lord* termeth but a *little season*.

Apoc. 7. 9

The *second degree* of mans blessednesse after death, is from the *Resurrection*, to the *pronouncing*

nouncing of the finall Sentence.

For at the last day,

1 The *Elementary Heavens*,
Earth, and all things therein,
shall be ^a *dissolved* and *purified*
with *fier*.

2 At the ^b sound of the *last*
Trumpet, or *voice of Christ*, the
Archangell, the *very same bo-*
dies which the *Elect* had *be-*
fore (though turned to dust and
earth) shall arise againe. And in
the same *instant*, euery mans
Soule shall re-enter into his
owne body, by *vertue* of the Re-
surrection of *Christ*, their head,
and be made aliue, and *rise* out
of their *graves*, as if they did
but *awake* out of their *bods*.
And howsoever *Tyrants* be-
mangled their bodies in *pieces*,
or consumed them to *ashes*:
yet shall the *Elect* finde it true
at that day, that *not an haire* of
their head is perished.

2 They shall come forth out
of their *graves*, like so many
Iosephs

^a 2. Pet. 3.

10, 12, 13.

^b 1. Cor. 15.

52.

1. Thes. 4. 16

Ioh. 5. 28.

Ezech. 37.

Rom. 8. 11.

Rom. 5. 17.

1. Cor. 16. 22

Phil. 3. 10, 11.

1. Thes. 4. 14.

Mat. 19. 30.

Dan. 4. 12.
 1. Theſ. 4. 14.
 Par eſt Poſt-
 ſas Dei ad
 inſtituendos,
 & reſtituen-
 dos homines.
 Anathegor.
 f Ilia. 65. 30.

* Tertul. de
 Reſurreſt. c. 6
 Hier. Epift.
 27. & 61.
 Aug. lib. 22.
 de Ciuit. Dei,
 cap. 17. &
 omnes Theolo-
 gi in 4. Sent.
 diſt. 44.
 & Eph. 4. 13.
 Ita communi-
 ter credunt
 Theologi in 4.
 Sent. diſt. 44.
 Vide Aug. de
 Ciuit. Dei. lib.
 22. c. 15. &
 16.

Ioſeph out of *Prifon*: or *Daniels*
 out of the *Lions Dens*: or *Jonahs*
 out of *Whales Bellies*.

4 All the bodies of the E-
 lect being thus made *aline*, ſhall
 ariſe in that ^f perfection of na-
 ture, whereunto they ſhould
 haue attained by their naturall
 temperament, if no impediment
 had hindred: and in that vigor
 of age, that a perfect man is at,
 about three and thirtie yeeres
 old, each in their * proper ſexe:
 Whereunto *Diuines* thinke the
Apoſtle alludeth, when he ſaith:
 & Till we all come vnto a perfect
 man, vnto the meaſure of the age
 (or ſtature) of the fulneſſe of
Chriſt. Whatſoeuer imperfection
 was before in the body, (as
blindnes, *lameneſſe*, *crookedneſſe*)
 ſhall then be done away. *Jacob*
 ſhall not halt, nor *Iſaac* bee
 blind, nor *Leah* beare-eyed, nor
Mephiboſheth be lame: for if *Da-
 uid* would not haue the blinde
 and lame to come into his houſe;
 much

much lesse will Christ haue
blindnesse and lamenesse to dwell
 in his heavenly Habitation.
 Christ made all the *Blind* to see,
 the *Dumbe* to speake, the *Deafe*
 to heare, the *Lame* to walke,
 &c. that came to him, to seeke
 his grace on earth: much more
 will he heale all their imperfe-
 ctions, whom hee will admit to
 his glory in heaven. Among those
 Tribes, there is not one feeble:
 but the lame man shall leape as
 an Hart, and the dumbe mans
 tongue shall sing. And it is very
 probable, that seeing God cre-
 ated our first Parents, not In-
 fants, or Old men, but of a per-
 fect age, or stature; the *ἀνθρώπου*,
 or new creation from death, shall
 euery way be more perfect than
 the *πρώτου*, or first frame of Man,
 from which hee fell into the
 state of the dead. Neither is it
 like, that Infancie being imper-
 fection, and old age corruption,
 can well stand with the state

Psal. 105. 37.
 Isa. 35. 6.

G

of

of a perfect glorified body.

5 The bodies of the *Elect* being thus raised, shall haue foure most excellent and supernaturall qualities. For :

1. Cor. 15. 43

1 They shall be raised in power, whereby they shall for euer be freed from all wants, and weakneses, & enabled to continue, without the vse of *meat: drink, sleepe*, and other former helpes.

1. Cor. 15. 41.

Isa. 65. 20.

Aug. Ench.

cap. 90.

Mat. 13. 43.

Dan. 2. 3.

Luke 9. 31.

Zach. 9. 16.

2 In *incorruption*, whereby they shall neuer be subject to any manner of imperfections, *blemish, sicknesse, or death*.

1. Thes. 4. 17.

3 In *Glory*, wherby their bodies shall shine as bright as *the Sun in the firmament*: and which being made transparent, their *soules* shall shine through, farre more glorious than their bodies. Three glimpses of which glorie was scene,
First,

First, in *Moses face*: Secôd-
ly, in the *transfiguration*:
Thirely, in *Stephens coun-*
tenance. Three instances &
assurances of the *glorifica-*
tion of our bodies, at that
glorious Day. Then shall
David lay aside his *Shep-*
heards weed, & put on the
robe of the *Kings Sonne*
Iesus, not *Ionathans*. Then
euery true *Mordecai* (who
mourned vnder the *Sack-*
cloth of his corrupt flesh,)
shall bee arrayed with the
Kings royall apparell: and
haue the *Crowne royall* set
vpon his head, that all the
world may see; how it shall
be done to him, whom the
King of Kings delighteth to
honour. If now the rising
of one *Sonne* makes the
morning so glorious; how
glorious shall that day be,
when innumerable milli-
ons of millions of bodies of

Exod. 34. 27.
Mat. 17.
Act. 6. 15.

1. Sam. 18. 4.

Hest. 6. 4.

*Ubi uolens spi-
ritus, ibi erit
& corpus,
August.
Mat 24.28.*

Isa. 40. 31.

Wisd. 3. 7.

1. Cor. 15. 46

*Spiritualia
post resurre-
ctionem e-
runt corpora,
non quia cor-
pora esse desi-
stunt, sed quia
spiritu uisifi-
cantur substi-
tunt. Aug,
lib. 13. de
ciuit. Dei,
ca; 23.*

*Saints and Angels, shall
appeare more glorious
than the brightness of the
Sun ! the Body of Christ
in glory surpassing all.*

4 In *Agility*, whereby
our bodies shall be able
to ascend, and to meet the
Lord at his glorious com-
ming in the ayre, as Ea-
gles flying unto their bles-
sed carcasse. To this agi-
litie of the Saints glori-
ous bodies, the Prophet
alludes, saying, *They shall
renew their strength: they
shall mount up with wings
as Eagles: they shal run,
and not be weary, they shal
walke, and not faint.* And
to this state may that
saying of *Wisdom* be re-
ferred: *In the time of their
vision they shall shine, and
run to and fro, as sparkes
among the stubble.*

And in respect of these
four

four *qualities*, Paul calleth the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in *qualities*, but the same still in *substance*.

And howsoever *sinne* and *corruption* make a man in this state of *mortality*, lower than *Angels*; yet surely when God shall thus crowne him with *glory* and *honour*, I cannot see, how man shall be any thing *inferiour* to *Angels*. For are they *Spirit*? So is *Man* also, in respect of his *Soule*; yea, more than this: they shall haue also a *spirituall Body*, fashioned like unto the glorious body of the Lord *Iesus Christ*; in whom mans nature is exalted by a *personall v-nion*, into the glory of the *God-head*, and *indiuiduall society* of the blessed *Trinity*: An honour which he neuer vouchsafed *Angels*. And in this respect man hath a prerogative *aboue* them.

Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.
Psal. 91. 11.

Jude, vers. 6.
2. Pet. 2. 4.

Nay, they are but *spirits* appointed to bee *Ministers* vnto the *Elect*: and as many of them who at the first disdained this office, & would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatness of *Gods love to Mankind*.

But as for all the *Elect*, who at that second, & sudden coming of Christ, shall bee found *quicke and living*: The * fier that shal burne vp the corruption of the world, and the works therein; shall in a * *moment*, in the *twinkling of an eye*, ouertake them as it ^b findes them, either *grinding* in the *mill* of prouision, or walking in the *fieldes* of pleasure, or *lying* in the *bed* of ease; and so (burning vp their drosse and corruption,) of *mortall*, make them *immortall* bodies: and this *change* shall bee vnto them in stead of *death*.

Then

Then shall the *Soule* with ioyfulnesse greet her *Body*, saying: Oh well met againe, my *deare sister*. How *sweete* is thy voice! how comely is thy countenance, hauing lien hid so long in the clifts of the *rockes*, and in the secret places of the *grauē*! Thou art indeed an habitation fit, not onely for mee to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Temple* for euer. The *Winter* of our *affliction* is now past: the *storme* of our *miserie* is blowne ouer, and gone. The *Bodies* of our *Elect* Brethren appeare more *glorious*, than the *Lilly-flowers* on the earth: the time of singing *Halleluiah* is come; & the voice of the *trumpet* is heard in the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall wee enter together

The Elect
Soule, *Apo-*
strophe to her
body at her
first meeting
in the resur-
rection.

Cant. 2. 14.

into our *Masters* ioy. As thou hast borne with me the *Crosse*, so shalt thou now weare with me the *Crowne*. As thou hast with mee sowed plenteously in *teares*, so shalt thou reape with me abundantly in ioy. O blessed, aye blessed bee that God! who (when yonder reprobates spent their whole time in *Pride*, *fleshy lusts*, *eating*, *drinking*, and *prophane vanities*) gaue vs grace to ioyne together, in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiuing the *Holy Communion*, relieuing the *Poore*; exercising (in all humility) the works of *Piety* to God; and walking *conscionably* in the duties of our calling, towards *men*. Thou shalt, anon, heare no mention of thy *sins*, for they are remitted & couered, but euery good worke, which thou hast done for the *Lords* sake, shall be rehearsed & rewarded.

Psal. 123.

Cheere

Cheere vp thy heart, for thy
Iudge is flesh of thy flesh, & bone
of thy *bone*. Lift vp thy head,
behold these glorious *Angels*,
like so many *Gabriels*, flying
towards vs, to tell vs *that the*
day of our Redemption is come,
and to conuey vs in the clouds
to meet our Redeemer in the
Aire. Loe, they are at hand: *A-*
rise therefore my Doue, my Loue,
my faire One, and come away.
And so like *Roes*, or yong
Harts, they runne with *Angels*
towards *Christ*, ouer the trem-
bling mountaines of *Barber*.

Dan. 9. 21,
&c.

Luke 21. 28.

Cant. 2. 1, 3.

Verse. 17.

6 Both *quick and dead*, be-
ing thus *reniued and glorified*,
shall forth-with (by the *Mini-*
stery of Gods Holy Angels) bee
gathered from all the *quarters*
& parts of the world, & caught
up together in the *Clouds*, to
meete the Lord in the Aire, & so
shal come with him, as a part of
his glorious traine, to iudge the
Reprobates & euill angels. The

Luk. 17. 34,
35, 36.

1. Thes. 4. 17.

1. Cor. 6. 1, 3.

1. Cor. 6. 2, 3.

Apoc. 22. 13.

Rom. 16. 3.

2. Cor. 9. 6.

Ioh. 14. 1.

2. Thes. 4. 17.

Isa. 3. 1, 2,
&c.

twelve Apostles shall sit vpon twelve Thrones, (next Christ) to Iudge the twelve Tribes, (who refused to heare the Gospell, preached by their Ministerie.) And al the Saints (in honour and order) shal stand next vnto the, as Iudges also, to iudge the euill Angels, and earthly-minded men. And as euery of them receiued grace in this life, to bee more zealous of his glory, and more faithfull in his Service, than others: so shall their glory and reward bee greater than others in that Day.

The place whither they shall be gathered vnto Christ, and where Christ shall sit in Iudgement, shall be in the Aire, ouer the Valley of Iehosaphat, by Mount Oliuet, neere vnto Ierusalem, Eastward fro y Temple, as it is probable for foure reasons:

I Because the holy Scripture seemes to intimate so much in plaine words. I will gather all

all Nations into the valley of Iehosaphat, and pleade with them there. Cause thy mightie ones to come downe, O Lord: let the Heathen be wakened, and come up to the valley of Iehosaphat; for there will I sit to iudge all the Heathen round about. Iehosaphat signifieth, The Lord will iudge. And this valley was so called, from the great victorie which the Lord gaue * Iehosaphat & his people ouer the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victorie was a Type of the finall victorie, which Christ, the supreme Iudge shall giue his Elect, ouer all their enemies in that place, at the last day, as all the Iewes interpret it. See Zach. 14. 4. 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall be thereabouts.

2 Because that as Christ was * thereabouts crucified, and put to open shame; so ouer that place

Verf. 11. 12.

2. Chr. 20. 29
* Neere this valley was Mount Moriah, where Abraham sacrificed Isaac; Gen. 22. Jacob saw Angels ascending, and descending on a ladder. Gen. 28. The Angell put vp his sword: and fire frō heauē burnt the sacrifice in Arazmahs floore.

2. Sam. 24. Salomon builded the Temple.
1. Chron. 3. 1. Christ preached the Gospell, suffered his passion, and entred into his glory.
Carth. in Genes. 28.

* The Sea
beyond Ior-
dan towards
Tyrrus, cut-
teth the
middest of
the World.

And Ezechiel
saith of Je-
rusalem, *In*
medio gentiū
posui eam.

That from
Sion, as from
a center, the
Law should
be published
to all Nati-
ons, and
there al Na-
tions shall
be indged
according to
the Law,

Rom. 2. 12.

Act. 1. 11.

Richardus
de villa nova.

Thom. in 1.

Scnt. dist.

47. 48.

Mat. 25. 31.

Inde ver. 14.

Apoc. 10.

13. 13.

place his glorious Throne
should be erected in the *Ayre*,
when he shall appeare in *Iudge-*
ment, to manifest his *Maiesly*
and glorie. For it is meete that
Christ shuld in *that* place iudge
the world with righteous iudg-
ment, where hee himselfe was
unjustly iudged & condemned.

3 Because, that seeing the
Angels shall bee sent to gather
together the *Elect*, from the
four windes, from one end of
Heaven, to the other: It is most
probable, that the place whither
they shall be gathered to, shall
be neere *Ierusalem*, and the *Val-*
ley of Iehosaphat: which * *Cos-*
mographers describe to bee in
the *middest* of the superficies of
the earth: If the *termini à qui-*
bus, bee the *four* parts of the
World; the *terminus ad quem*,
must be about the Center.

4 Because the *Angels* told
the Disciples, that as they saw
Christ ascend from *Mount Oli-*

uet;

net; which is ouer the *Valley of Iehosaphat*: so hee shall in like manner come down from Heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard*, and *Alexander Hales*.

5 Lastly, when *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints & Angels*, shining more bright than so many *Sunnes* in glorie, sitting about him: and the body of *Christ* in glorie and brightnesse surpassing them all: (The *Reprobates* being separate, and remaining beneath vpon the *Earth*; for the right hand signifieth a blessed, the left hand a cursed Estate) *Christ* will first pronounce the sentence of *absolution*, and blisse vpon the *Elect*. First, because hee will thereby increase the griefe of the *reprobate*, that shall heare it. Secondly, to shew himselfe more prone to *Mercie*, than to
Iudge-

Mat. 19. 28.
Hilar. in
Cant. 27.
Anselm. in
Mat. cap. 25.

Psal. 145. 9.
Isa. 28. 21.
Ad penas
tardus Deus
est, ad premia
velox.

Mat. 23. 4.

Judgement. And thus from his *Throne of Maiestie* in the *Ayre*, hee shall (in the sight and hearing of all the World) pronounce vnto his *Elect*, *Come yee blessed of my Father, inherite the Kingdome, prepared for you, from the beginning of the world, for &c.*

Come ye] Here is our blessed union with *Christ*, and by him, with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

Of my Father] Heere is the *Author*, from whom, by *Christ*, proceeds our felicity.

Inherit] Heere is our *Adoption*.

The Kingdome] Behold our *Birth-right* and possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World] O the free, eternall, vnchange-

changeable Election of God!

How much are those soules bound to loue God, who of his meere good will and pleasure, chose and loued them, before they had done either good or euill!

Rom. 9. 1.

For, I was hungry, &c.] O the Goodnesse of Christ, who takes notice of all the good workes of his Children, to reward them! How great is his loue to poore Christians, who takes euery worke of mercy done to them, for his sake, as if it had bin done to himselfe! Come ye to me, in whom ye haue belsened, before ye saw me: and whom yee haue loued, and sought for, with so much deuotion, and through so many tribulations. Come now, from labour, to rest: from disgrace, to glory: from the iawes of death, to the ioyes of eternall Life. For my sake ye haue been railed vpon, reuiled, and cursed. But now it shall appeare to all those

Iohn 20. 29.
1. Pet. 1. 8.

Mat. 5. 11.

Pfal. 27. 10.
Mat. 19. 29.

Ioh. 20. 17.
2. Cor. 6. 18.

those cursed *Esau's*, that you are the true *Jacobs*, that shall receiue your *Heauenly Fathers blessing*: and *blessed* shall you be. Your *fathers, mothers* and *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which you maintained: but now my *Father* will be vn- to you a *Father*, and you shall bee his *Sonnes* and *Daughters* for euer. You were cast out of your *lands* and *linings*, and for- sooke all for my sake, and the *Gos- pell*: But that it may appeare that you haue not *lost* your *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheri- tance* and *possessions*, you shall possesse with me the *inheritance* of my *Heauenly Kingdome*, where you shall bee for *loue, Sons*; for *birth-right, Heires*; for *dignity, Kings*; for *holinesse, Priests*; & you may be bold to enter into the *possession* thereof now, because my *Father* prepa- red

red & kept it for you, euer since the first foundation of the world was laid.

Immediately after this Sentence of *absolution* and *benediction*, every one receiueth his *Crowne*, which *Christ the righteous Iudge* puts vpon their heads, as the reward which hee hath promised of his *grace* and *mercie*, vnto the *Faith* and *good workes* of all them that *loued* that *his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet* of *Christ*; And prostrating themselves, shall with *one heart* and *voyce*, in an *Heauenly sort* and *confort*, say: *Praise, and Honour, and Glory, and Power, and Thanks, be vnto thee, O blessed Lambe, who sittest vpon the Throne, was killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people, and Nation, and hast made vs*
vnto

2. Tim. 4. 8.

1. Pet. 5. 4.

Apoc. 4. 5.

Apoc. 4. 10.

unto our God, Kings and Priests,
to raigne with thee in thy King-
dome for euermore. Amen.

1. Cor. 6. 1, 2.
3, &c.
Mat. 19. 18.

Then shall they sit in their
Thrones and Order, as Iudges of
the Reprobates, and euill angels:
by approving, and giuing testi-
monie to the righteous sentence
and iudgement of Christ, the
Supreme Iudge.

After the pronouncing of
the Reprobates sentence and
condemnation, Christ will per-
forme two solempne Actions.

Ioh. 17. 12,
14, 23, 24.

Ioh. 12. 16.

I The presenting of all the E-
lect vnto his Father. Behold, O
righteous Father, these are they
whom thou gauest me, I haue kept
them, and none of them is lost. I
gaue them thy Word, & they be-
lieued it, and the World hated
them, because they were not of the
World, euen as I was not of the
World. And now, Father, I will
that those, whom thou hast giuen
me, be with me where I am; that
they may behold my glory, which
thou

thou hast given mee; and that I may be in them, and thou in mee, that they may be made perfect in one: that the world may know that thou hast sent mee, and that thou hast loved them, as thou hast loved me.

2 Christ shall deliuer vp the Kingdome to God, even the Father, that is, shall cease to execute his office of *Mediatorship*; whereby as he is *King, Priest, Prophet*, and *Supreme head* of the Church, hee suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit, Word, and Sacraments*. So that his *Kingdome of grace* ouer his Church in this World *ceasing*; hee shall rule *immediately* as hee is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of Glory* for euermore. Not that the dignitie of his *Manhood* shall bee any thing *diminished*: but that the glory of his *Godhead* shall bee more manifested:

1. Cor. 15. 24

fested : so that as he is God, he shall from thencefoorth, in all fulnesse, without all externall meanes, rule all in all.

Psal. 47. 5, 6.

5.

6.

From this Tribunall seate, Christ shall arise, & with all his glorious Companie of Elect Angels and Saints he shall goe vp triumphantly, in order & array, vnto the heauen of heauens, with such a heauenly noise and Musick : that now may y song of David be truly verified, God is gone vp with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises vnto our King, sing praises : for God is the King of all the Earth, he is greatly to be exalted. And that Marriage song of Iohn; Let vs be glad and reioyce, and giue honour to him ; for the Marriage of the Lamb is come, and his Wife hath made her selfe ready, Alleluiah; for the Lord God omnipotent reigneth.

The

The third and *last* Degree of the blessed state of a *Regenerated* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man, in Heauen, after hee hath receiued his sentence of Absolution, before the Tribunall seate of Christ, at the last day of Iudgement.

Here my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to *conceine*, nor the other to *describe*, y^e most excellent blisse, and eternall waight of glory (whereof all the afflictions of this present life are not worthy) which al the Elect shal with the blessed Trinity enioy, from that time that they shall be receiued with Christ as ioynt

2. Cor. 4. 17.

Rom. 8. 18.

Rom. 8. 17.

ioynt heires, into that euerlasting Kingdome of ioy.

Notwithstanding, wee may take a scantling thereof, thus.

The Holy Scriptures set forth (to our capacitie) the glory of our eternall and heauenly life after death; in foure respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatiues* of the Elect there.
4. Of the *effects* of those *Prerogatiues*.

1. *Of the Place.*

^a 1. Kings 8.

^b 2. Cor. 12.

8. 2. 24.

Psal. 19. 5.

Mat. 25. 10.

THe place is the ^a *Heauen of heauens*, or the ^b *third Heauen*, called *Paradise*: whither *Christ* (in his humane nature) ascended far above all visible *Heauens*. The *Bridegroomes Chamber*, which by the firmament, and by an azured curtaine spangled with glittering *starres*,

starres, and glorious *Planets*, is hid, that wee cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himselfe to our weaknesse) describes the glorie of that place, (which no mā can estimate,) by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy Citie, named the *Heavenly Ierusalem*: Where onely God, and his people, (who are saved and written in the *Lambes Booke*) doe inhabite: all built of pure golde, like unto cleere glasse, or *Crystall*: the walles of *Iasper stone*: the foundations of the walles, with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world: and at each gate an *Angell*, (as so many Porters) that no uncleane thing should enter into it. It is foure square, therefore perfect:

Apoc. 21. 2, &c.

Ver. 24. & 27

Ver. 18.

Ver. 11.

Ver. 19. 20.

Ver. 31.

Ver. 13.

Ver. 12.

Ver. 37.

Ver. 15.

Apoc. 21. 1, 2

the length, the breadth & height of it are equall, 12000. furlongs every way: therefore glorious and spacious. Through the middest of her streetes ever runneth a pure Riuer of the water of life, as cleere as Crystall; therefore wholesome. And of either side the Riuer, is the Tree of life, euer growing: which beares twelue manner of fruities, and giues fruite every moneth; therefore fruitfull. And the leaues of the Tree is health to the Nations; therefore healthie. There is therfore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the Law, is loue; the honour, veritie: the peace, felicitie: the life, eternitie. There is light without darknesse; mirth, without sadness; health, without sicknesse; wealth, without want; credit, without disgrace; beauty, without

out blemish? ease without labour? riches without rust? blessednesse without miserie? and consolation that neuer knoweth end? How truly may wee cry out (with *Dauid*) of this Citie, *Glorious things are spoken of thee, O thou Citie of God:* and yet all these things are spoken but according to the weaknesse of our capacitie. For heauen exceedeth all this in glory, *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof:* as witnesseth *Paul* who was in it, and saw it. O let vs not then dote so much vpon these *woodden cottages, & houses of moulding clay*, which are but the *Tents of vngodlinesse*, and habitations of sinners: but let vs looke rather, and long for this *Heauenly Citie*, whose builder and maker is *GOD*: which he (who is not ashamed to be called our God) hath prepared for vs.

Psal. 87. 3.

*2. Cor. 12. 4.
1. Cor. 2. 5.*

Heb. 12. 10.

Heb. 11. 6.

2 Of the Obiect.

THe blissefull and glorious obiect of al intellectuall, & reasonable creatures in Heauen, is the God-head, in Trinitie of persons; without which, there is neither ioy, nor felicity: but the very fulnesse of ioy consisteth in enioying the same.

This Obiect wee shall enioy two waies.

1. By a *beatificall vision* of God.

2 By possessing an *immediate communion* with this diuine nature.

The *beatificall vision* of God is that onely, that can content the infinite minde of man. ^b For euery thing tendeth to his center. GOD is the center of the soule: therefore (like *Noahs Dove*) shee cannot rest nor ioy, till she returne and enioy him.

^a *Visio Dei beatifica sola est summum bonum nostrum*
Aug. lib de Trin. cap. 13.
^b *Fecisti nos domine ad te: inquietum igitur est cor nostrum, donec requiescat in te*, Aug. Conf. lib. 1. cap. 3. & c. Exod. 33. 13.

All that God bestowed vpon
Moses, could not satisfie his
minde, vnlesse hee might see the
face of God. Therefore the whole
Church prayeth so earnestly:
God bee mercifull vnto vs, and
blesse vs, and cause his face to
shine vpon vs. When *Paul* once
 had seene this *blessed sight*; he
 (euer after) counted all the ri-
 ches, and glory of the world (in
 respect of it) to bee but *dung*:
 and all his life after was but a
fighing out (*cupio dissolui*) I de-
sire to be dissolued, and to be with
Christ. And *Christ* prayed for al
 his Elect in his last prayer, that
 they might obtaine *this blessed*
vision. *Father, I will that they*
which thou hast giuen mee, be:
(where?) euen where I am: (to
what end?) that they may behold
that my glory, &c. If *Moses* face
 did so shine, when he had been
 with God but fortie dayes, and
 seene but his *back-parts*: How
 shall wee shine, when wee shall
 see

Psal. 67. 1.
 and 80. 1.

Phil. 3. 8, 11.

Phil. 1. 23.

Ioh. 17. 24.
 Exod. 24. 29.
 Exod. 33. 13.

1. Cor. 13. 31

2. Cor. 3. 18.

1. John 3. 2.

see him *face to face* for euer? and *know him as we are knowne*, and *as he is*? Then shall the soule no longer be termed *Marah*, *bitternesse*, but *Naomi*, *beautifulnesse*: for the Lord shall turne her *short bitternesse*, to eternall beautie and *blessednesse*, *Ruth. 1. 20.*

The second meanes to enioy this object, is, by hauing an *immediate* and an *eternall communion* with God in heauen. This wee haue, first, by being (as members of Christ) vnited to his *manhood*, & by the *manhood* (personally vnited to the word) wee are vnited to *him*, as hee is God: and (by his God-head) to the *whole Trinitie*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish the: but (for lack of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Diuels (when they saw

saw Christ) cryed out, *Quid nobis tecum? What haue wee to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the penitent soule may boldly goe and say vnto Christ, (as Ruth vnto Boaz:) *Spread, O Christ, the wing of the garment of thy mercie ouer thine handmaid: for thou art my kinsman.* This Communion GOD promised Abraham, when hee gaue him *himselfe* for his great reward. And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word, saying: *that God shall bee all in all vnto vs.* Indeed, God is *now* all in all vnto vs: but by meanes, and in a small measure. But in heauen, God himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs *all the good things*, that our soules and bodies can wish or desire. *Hee himselfe will be saluation,*

Mark. 5. 7.

Ruth 3. 9.

Gen. 15. 1.

Ioh. 17. 20, 21.

1. Cor. 15. 28.

*Anima ani-
me eris De-
us, Bern.
Non potest
satiari verū
conditor in se
non habere,
que rebus à se
conditis dedit:
quemadmo-
dum sol astris.
Hugo. l. 4. de
anima. cap.
15.*

Apoc. 21. 23.

and ioy to our *soules*: life and health to our *bodies*: beantie to our *eyes*: musicke to our *eares*: honey to our *mouthes*: perfume to our *nostrils*: meate to our *bellies*: light to our *understandings*: contentment to our *wils*; and delight to our *hearts*; and what can bee lacking, where God *himselfe* will be the *soule* of our *soules*? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmonie, and goodnesse, that are in men, beasts, fishes, fowles, trees, hearbs, and all creatures, are nothing but sparkles of those things, which are in *infinite perfection* in God. And in *him* we shall enioy them in a farre more perfect and blessed manner. Hee *himselfe* will then supply *their* vse: nay, the best creatures (which serue vs now) shall not haue the honour to serue vs *then*. There will be no neede of the *Sunne*, nor of the *Moone* to shine in that *Citie*: for
the

the glory of God doth light it. No more will there bee any neede, or vse of any creature, when we shal enioy the Creator himselfe.

When therefore wee behold any thing, that is *excellent* in any Creatures, let vs say to our selues; How much more *excellent* is he, who gaue them this *excellency*! When wee behold the *wisedome* of men, who ouer-rule creatures *stronger* than themselves; *outrun* the Sunne and Moone in discourse, prescribing *many yeeres* before, in what courses they shal be *eclipsed*: let vs say to our selues, How *admirable* is the *wisedome* of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Winds*, and terroure of *Thunder*; let vs say to our selues, How *strong*, how *mighty*, how *terrible*, is that God, that makes these mighty & fearefull

Seneca de beneficijs, lib. 2. cap. 19.

Creatures ! When wee taste things that are delicately *sweet*, let vs say to our selues, Oh how *sweete* is that God, from whom *all* these Creatures haue receiued this *sweetnesse* ! When wee behold the admirable *colours* which are in *Flowers*, and *Birds*, and the louely *beautie* of *Women* : let vs say , How *faire* is that God, that made these so *faire* !

Iudg.2.5.

And if our louing God hath thus prouided vs so many *excellent* delights, for our passage thorow this *Bechim*, or valley of teares ; what are *these* pleasures which hee hath prepared for vs, when we shall enter into the *Palace* of our *Masters ioy* ? How shall our soules bee there rauished with the loue of so *louely* a God ? So glorious is the *obicct* of heavenly *Saints*. So amiable is the *sight* of our gracious *Saniovr*.

3 Of the Prerogatives which
the Elect shall enioy
in Heauen.

BY reason of this Commu-
nion with God, the *Elect* in
Heauen shall haue foure super-
excellent prerogatives.

1 They shall haue the *King-
dome of heauen* for their inheri-
tance: and they shall be free De-
nizens of the *heauenly Ierusa-
lem*. S. Paul (by being a free ci-
tizen of *Rome*) escaped whip-
ping; but they, who are once
free *Citizens* of the heauenly
Ierusalem, shall euer bee freed
from the whips of eternall tor-
ments. For this freedome was
bought for vs, not with a *great
summe of money*, but with the
precious blood of the Sonne of
God.

Mat. 25.
1. Pet. 1. 4.
Ephef. 2. 19.
Heb. 12. 22.

Ag. 22. 26.

Ag. 22. 28.
1. Pet. 1. 18.

2 They shall bee all *Kings
and Priests*: *Spirituell Kings*,
to raigne with Christ, and to
H 5 triumph,

Apoc. 5. 10.
1. Pet. 2. 9.
Rom. 16. 10.

1. Pet. 2. 5.

Heb. 13. 15.

Mat. 13. 43.

Phil. 3. 21.

Act. 12. 6.

Luke 9. 31.

Mark. 9. 3.

1. Cor. 15. 43

Vers. 44.

triumph ouer Satan, the world, and Reprobates : and *spirituall* Priests, to offer vnto God the spirituall Sacrifice of *Praise* and *Thankesgiuing* for euermore. And therefore they are said to weare both *Crownes* and *Robes*. Oh what a comfort is this to *poore Parents*, that haue many *Children* ! If they breed them vp in the feare of God, to be true *Christians* : the are they *Parents* to so many *Kings* and *Priests*.

3 Their bodies shall *shine* as the brightnes of the *Sun* in the firmament : like the glorious Body of Christ, which shined *brighter* than the *Sunne* at *Noone*, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias* transfigured with our Lord in the holie Mount. Therefore (saith the Apostle) it shall rise a *glorious bodie* : yea, a *spirituall body*,

body, not in *substance*, but in *qualitie*: preserved by *spirituall* *meanes*, and hauing (as an Angell) agility to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carriou*) should thus arise in *glory*, like vnto the body of the *Sonne of God*!

1. Thes. 4. 1.

4 Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinity*, for the *creating, redeeming, and sanctifying* of the Church: and for his power, wisdom, iustice, mercy, and goodnesse, in the *gouernment* of Heauen and Earth. When thou hearest a sweete Consort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of heauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluiah*,
on

on that eternall blessed Sabbath: where there shall be such *varietie* of pleasures, and *satiety* of ioyes; as neither know *tediousnesse* in dooing, nor *end* in delighting.

4. *Of the effects of those Prerogatiues.*

From these Prerogatiues there will arise to the Elect in heauen, five notable effects.

I. **T**hey shall know GOD, with a perfect knowledge, so farre as Creatures can possibly comprehend the Creator. For there we shall see, the Word, the Creator; and in the Word, all creatures that by the Word were created: so that we shall not need to learne (of the things which were made,) the knowledge of him by whom all things were made. The excellentest

1. Cor. 1. 10.
Aug. soliloq.
cap. 36.

*Nihil notum
in terra, nihil
ignotum in
celo.*

lenteſt creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* ſhall be drawne aſide; then ſhall wee ſee God *face to face*, and know him as wee are knowne.

1. Cor. 13. 12.
2. Cor. 3. 16.
*Res vera ſunt
in mundo in-
uiſibili, in
mundo uiſibi-
li umbra re-
rum.* Herm.

We ſhall know the power of the *Father*, the wiſdome of the *Sonne*, the Grace of the *Holy Ghoſt*; and the indiuiſible nature of the bleſſed *Trinity*. And in him we ſhall know, not onely *all our friends* (who dyed in the faith of Chriſt) but alſo *all the faithfull* that *euer were*, or *ſhall be*: For,

1 Chriſt tels the Iewes, that they ſhall ſee *Abraham, Isaac, and Iacob*, and *all the Prophets*, in the *kingdome of God*: therefore we ſhall know them.

Luk. 13. 28.

2 *Adam* in his innocencie knew *Eue* to bee *bone of his bone*, & *fleſh of his fleſh*, as ſoone as he awaked. Much more then ſhall wee know our kindred, when

Gen. 2. 23.

when we shall awake *perfected & glorified* in the resurrection.

Mat. 27. 53.

3 The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City.*

Mat. 17. 4.

4 *Peter, Iames, and Iohn,* knew *Moses and Elias* in the transfiguration : how much more shall wee know one another, when we shal be all glorified?

Luk. 16. 33.

5 *Dives* knew *Lazarus* in *Abrahams bosome* : much more shall the Elect know one another in heauen.

Mat. 19. 28.

6 *Christ* saith, that the *twelue Apostles* shall sit vpon *twelue thrones*, to iudge (at that day) the 12. *Tribes* : therefore they shall be knowne, and consequently the rest of the Saints.

1. Cor. 6. 2, 3

1. Cor. 13. 12.

August. ad Italicam viduam. Epi 6.

7 *Paul* saith, that at that day we shall know as wee are knowne of *God* : and *Augustine* (out of this place) comforteth a *Widow*, assuring her, that as in

in this life, she saw her husband with *externall* eyes ; so in the life to come, shee should know *his heart, and what were all his thoughts & imaginations.* Then husbands and wiues, looke to your actions and thoughts: *For all shall be made manifest one day.* See 1. Cor. 4. 5.

8 The faithfull in the Old Testament, are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines.

Gen. 25. 35.
2. King. 22.

9 *Loue neuer falleth away*: therefore knowledge, the ground thereof remaines in another life.

1. Cor. 13. 8.

10 Because the last day shall bee a *declaration of the iust iudgement of God*: when he shall reward *euery man according to his workes*: and if euery mans worke bee brought to light, much more the worker. And if wicked men shal account for euery *idle word*, much more shall the

Rom. 2. 5.
Apoc. 22. 12.
Ecclef. 12. 14
Rom. 2. 16.

Mat. 12. 36.

2. Cor. 5. 10.

1. Cor. 15.
24, 28.

1. Cor. 13. 11

the idle *speakers* themselves be knowne. And if the *persons* bee not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostie) *Euery man shall appeare, to account for the worke that hee hath done in his bodie, &c.* See *Wisedome*, Chapter 5. vers. 1. Though the respect of diuersities of degrees and callings in *Magistracie*, *Ministry*, and *Oeconomie* shall cease; yea Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as hee is *God* equall with the Father, and the holy Ghost.

The greatest *knowledge* that men can attaine vnto in *this life*, comes as farre short of the *knowledge* which we shall haue in *heauen*: as the knowledge of a *childe* that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be

be Students of this *Vniuersitie*. For all the *light* by which wee know any thing in this world, is nothing but the very *shadow* of God. But when we shal know God in heauen, we shall in him, know the *manner* of the worke of the *creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *Creature* can possibly conceiue and comprehend of the *Creator*, and his workes. But whilest wee are in this life, wee may say with *Iob*: *How little a portion heare wee of him?* And assure our selues with *Syracides*, that, *There are hid yet greater things than these bee, and that wee haue seene but a few of Gods workes.*

*Lumen est
umbra Dei,
& Deus est
lumen lumi-
nis. Plato.
Poli. 6.*

Iob. 16. 14.

Ecc. 42. 32.

2 They shall loue God with a perfect and absolute loue, as possibly a creature can doe. The manner of louing GOD, is to loue him for himselfe: the *measure*, is to loue him without *measure*.

1. Cor. 13. 13.

measure. For in this life (*know-
ing God but in part*) wee loue
him but in *part*: but when the
Elect in heauen shall *fully* know
God, then they will *perfectly*
loue God. And for the infinite
causes of loue (*which they shall
know to bee in him*) they shall
bee infinitely rauished with the
loue of him.

Psal. 16. 11.

Psal. 36. 8.

3 They shall bee *filled* with
all manner of *diuine pleasures.*
At thy right hand (saith David)
*there are pleasures for ever-
more; Yea they shall drinke*
(saith hee) *out of the riuier of
pleasures.* For as soone as the
soule is admitted into the *actu-
all fruition* of the *beatificall es-
sence* of God: she hath all the
goodnes, beauty, glory, & per-
fection of all creatures (in all the
world) *vnited together*, and at
once presented vnto her in the
sight of God. If any bee in *loue*,
there they shall enioy y^e which
is *more amiable*: if any delight
in

in fairenesse, the fairest beautie
is but a *dustie shadow* to that: he
that delights in pleasures, shall
there finde infinite *varieties*,
without either interruption of
griefe, or distraction of *paine*:
hee that loueth *Honour*, shall
there enioy it, without the dis-
grace of *cankred ennie*: he that
loueth *treasure*, shall there pos-
sesse it, and neuer be *beguiled* of
it. There they shall haue *know-*
ledge voide of all *ignorance*:
health, that no *sicknesse* shall im-
paire: and *life*, that no death can
determine. In a word, look how
farre this *wide world* surpasseth
for *light*, *pleasures*, and *comfort*,
the darke and narrow *wombe*,
wherein thou wast conceiued a
childe: so much doth the *World*
to come exceede in *iokes*, *solace*,
and *consolation*, this present
world. How *happy* then shall we
bee, when this life is *changed*,
and we thither *translated*?

4 They shall bee repleni-
shed

Psal. 16. 11.

shed with an *unspeakable* ioy. In thy presence (saith *Dauid*) is the fulnesse of ioy. And this ioy shall arise, chiefly from the vision of God : and partly from the sight of all the holy *Angels*, and blessed *soules* of iust and perfect men, who are in blisse and glory with him.

Heb. 12. 24.

1. King. 1. 40.

Luk. 1. 44.

Ioh 17. 23.

But especially from the blisfull sight of *Iesus*, the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our blisse and ioy. If the *Israelites* in *Ierusalem*, so shouted for ioy, that the earth rang againe, to see *Salomon* crowned ; how shall the *Elect* reioyce in *Heauen*, to see *Christ* (the true *Salomon*) adorned with *Glorie* ? If *Iohn Baptist* at his presence did leape in his mothers wombe for ioy ; how shall wee exult for ioy, when he will be, not onely with vs, but in vs in *Heauen* ? If the *Wise men* reioyced so great-

ly

ly to finde him, a *Babe*, lying in a manger; how great shall the ioy of the *Elect* be, to see him sit (as a King) in his *celestiall Throne*? If *Simeon* was so glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priest*; how great shall our ioy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Ioseph* & *Mary* were so ioyfull to finde him in the midst of the *Doctors*, in the temple; how glad shal our soules be, to see him sitting as *Lord* among *Angels* in heauen? This is that ioy of our Master, which (as the Apostle saith) *the eye hath not seene, the eare hath not heard, nor the heart of mā can cō- ceine*: which because it cannot enter into *vs*, we shall enter it.

5 Lastly, they shall enjoy this blissefull & glorious estate for *euermore*. Therefore it is termed *eu everlasting life*: and *Christ* saith, *that our ioy shall*

Matth. 2. 10.

Luke 2. 28.

Luke 2. 46.
Facilius dicere possumus quid ibi non sit, quàm quid ibi sit. Aug. de sym. lib. 3. 1. Cor. 2. 9. Mat. 25. 21.

Ioh. 16. 22.

Hest. 1. 3.

Phil. 3. 8.

no man take from us. All other ioyes (bee they neuer so great) haue an end. *Assuerus* Feast lasted an hundred and eightie dayes: but hee, and it, and all his ioyes are gone. For mortall man to be *assumed* to heavenly glorie, to be *associated* to Angels, to be *satiated* with all delights and ioyes, (but for a time) were much: but to enioy them *for euer* without intermission of end, who can *heare* it, and not *admire* it! who can *use* of it, and not bee *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternal ioyes) counted all the *riches* and *pleasures* of this life to bee but a *losse* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the loue thereof) they

b wil-

b willingly either sold, or parted with al their earthly goods and possessions.

b AAs 2. 45.

Christ calleth all Christians, Merchants, Luk. 19. and eternal life, a precious pearle, which a wise Merchant wil purchase, though it cost him all that hee hath, Mat. 13.

Plutar. A-
popb. Regum.

Alexander hearing the report of the great riches of the Easterne countrey, diuided forthwith among his Captains & souldiers, all his Kingdome of Macedonia: Hephæstion asking him what he meant in so doing; Alexander answered, that he preferred the riches of India, (wherof he hoped shortly to be Master) before al that his Father Philip left him in Macedonia. And should not Christians then prefer the eternall riches of Heauen, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which

which lasts but for a season?

^c Heb. 11. 10,
15, 16.

^d Psal. 84. 10.

^e 1. Reg. 19. 4

^f 2. Reg. 3. 15

^g Phil. 1. 23.

^h Mat. 17. 4.

Abraham and *Sarah* left their *owne* countrey and possessions, to ^c *looke for a Citie, whose builder and maker is God*: and therefore bought no land, but onely a place of buriall. *David* preferreth ^d *one day* in this place, before a thousand else-where: yea, to be a *Doore-keeper* in the house of *G O D*, rather than to dwell in the richest tabernacles of wickednesse. *Elias* earnestly ^e besought the Lord to receiue his soule into his Kingdome, and went willingly, (though in ^f *a fiery Chariot*) thither. *Paul* (hauiing once seene Heauen) continually ^g *desired to bee dissolved, that hee might bee with Christ*. *Peter* (hauiing espied but a glympse of that eternall glorie in the Mount) wished, that hee might dwell there all the dayes of his life; saying, ^h *Master, it is good for vs to bee heere*. How much better doth *Peter*

now

now thinke it to bee in heauen
it selfe? Christ (a little before
his death) prayeth his Fatherⁱ to
receiue him into that excellent
glory. And the Apostle witness-
eth, that (^kfor the ioy which was
set before him) he endured the
Crosse, and despised the shame. If
a man did but once see those
ioyes (if it were possible) hee
would endure an hundred
deathes, to enioy that happinesse
but one day.

Saint Augustine saith, that he
would be content to endure the
torments of Hell, to gaine this
joy, rather than to lose it. Igna-
tius (Pauls Scholler) being
threatened (as he was going to
suffer) with the cruelty of tor-
ments, answered, with great
courage of Faith: Fire, Gal-
lowes, Beasts, breaking of my
bones, quartering of my members,
crushing of my body, all the tor-
ments of the Diuell together, let
them come upon me, so I may en-
ioy

i Ioh. 17. 5.

k Heb. 11. 2.

Serm. 31. de
Sanctis.

Hier. in Ca-
talogo.
Iren. lib. 5.
cont. Valent.

Euseb. lib. 4.
cap. 16.

Nazian. de
vita Basil.

Ruth. 1. 16.

ioy my Lord Iesus, and his king-
dome. The like constancy shew-
ed Polycarpe, who could not by
any terrours of any kinde of
death, be moued to deny Christ
in the least measure. With the
like resolution answered Ba-
sil his persecutors, when they
would terrifie him with death;
I wil neuer (said he) feare death,
which can doe no more than re-
store me to him that made me. If
Ruth left her owne Countrey,
and followed Naomi her mo-
ther-in law, to goe and dwell
with her in the land of Canaan,
(which was but a type of Hea-
uen) only vpon the same which
she heard of the God of Israel,
(though she had no promise of
any portion therein) how shoul-
dest thou follow thy holy Mo-
ther the Church, to goe vnto
Christ, into the heauenly Ca-
naan; wherein God hath giuen
thee an eternall inheritance, assu-
red by an holy Couenant, made
in

in the word of God; *signed* with the blood of his Son; and *sealed* with his Spirit and Sacraments? This shall be thine *eternall* happiness in the kingdome of heaven, where thy life shall bee a communion with the blessed *Trinity*; thy ioy, the presence of the Lambe: thy *exercise*, singing; thy ditty, *Allluiah*; thy *conforts*, Saints and Angels; where youth flourisheth, that neuer waxeth old; *Beauty* lasteth, that neuer fadeth; *loue* aboundeth, that neuer cooleth; *health* continueth, that neuer slaketh; and *life* remaineth, that neuer endeth.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God, & himselfe.

THou seest therefore, O man, how wretched and cursed thy state is, by corruption
I 2 *ruption*

ruption of Nature, without Christ: in so much, that whereas the Scriptures doe liken wicked men vnto *Lions, Beares, Bulls, Horses, Dogges*, and such like sauage creatures in their liues: it is certaine, that the condition of an *unregenerated* man, is in his death more vile than a *Dogge*, or the filthiest creature in the world. For the *Beast* (being made but for mans vse) when hee *dieth*, endeth all his miseries with his *death*. But man (endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*, to serue *God*) when he ends the miseries of this life, must *account* for all his misdeeds; and begin to endure those miseries that *neuer* shall know *end*. No creature but *man*, is liable to yeeld (at his death) an *account* for his life. The bruit creatures, not hauing reason, shall not bee required to make any *account* for

for their *deeds*: and good *Angels*, though they haue *reason*, yet shall they yeeld *no account*, because they haue *no sinne*. And as for euill *angels*, they are without all hope, already condemned: so that they need not make any further accounts. *Man* onely in his *death*, must bee Gods *accountant* for his *life*.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truly *reconciled* vnto God in *Christ*; in that (through the restoration of Gods *Image*, and thy restitution into thy *soveraignty* ouer other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come, equall to the *Angels*: Yea, (in respect of thy Nature, exalted, by a personall *vnion*, to the *Son* of God, and by him, to the *glory* of the *Trinity*) *superiour* of the *Angels*: a *Fellow-brother* with
I 3 *Angels*,

Angels, in Spirituall *grace*, and
euerlasting *glory*.

Thou hast seene how glori-
ous and perfect God is, & how
that all thy chiefe *blisse* and
happinesse consisteth in hauing
an eternall *communion* with his
Maiesty.

Now therefore (O impeni-
tent sinner) in the bowels of
Christ Iesus I entreat thee; nay,
I *coniuere* thee, as thou tenderest
thy owne saluation, seriously
to consider with me, how false,
how vaine, how vile are those
things, which still retaine, and
chaine thee in this wretched
and cursed estate, wherein thou
liuest; and doe hinder thee
from the fauour of *God*, and the
hope of eternall Life and happi-
nesse.

Medi-

*Meditations on the hinderances,
which keepe backe a sinner
from the practice of Piety.*

THose *Hinderances* are chiefly seven.

I. *An ignorant mistaking of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.*

The *Scriptures* mistaken, are these:

I. *Ezech. 33. 14, 16. At what time soever a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *That hee may repent when he will.* It is true, *Whensoever* a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent *whensoever* hee will, but when God will giue him grace. Many (saith the Scripture) when they would haue repented,

Heb. 12. 17.

Luk. 13. 24,

27.

repented, were reiecte; and could not repent, though they sought it carefully with tears. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

1. Pet. 2. 20,

23.

2 Math. 11. 26. Come vnto me, all you that labour and are heavy laden, and I will giue you rest. Hence the lewdest man collects, that he may come vnto Christ when he list. But he must know; That no man euer comes to Christ, but he, who (as Peter saith) Having knowne the way of righteousness, hath escaped the pollutions of the world; through the knowledge of our Lord and Saviour Iesus Christ. To come vnto Christ, is to repent and beleene. And this no man can doe, except his heavenly Father draweth him by his grace.

Isa. 1. 18.

Ioh. 6. 35.

Ioh. 6. 44.

3 Rom. 8. 1. There is no condemnation to them which are in Christ Iesus. True; But they are

are such, who walke not after the flesh (as thou doest) but after the Spirit, which thou diddest neuer yet resolue to doe.

4 1.Tim.1.15. Christ Iesus came into the world to saue sinners, &c. True: But such sinners, who like Paul, are conuer- ted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God which bringeth saluation vnto all men, teacheth vs, that denyng ungodlinesse and worldly lusts, we should liue soberly, righteously, and godly in this present world.

Tir.3.11, 12.

5 Prov. 24. 16. A iust man falleth seven times in a day, and riseth, &c. [In a day] is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious Enemy plots against the iust: and from which God deliuers him.

Psal.34.24.

And though it meant falling in, and rising out of sinne; what is

this to thee; whose *fals* all men may see *every* day: but neither God, nor man, cā at any time see thy rising againe by repentance.

5 *Isa. 64. 6. All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers: That seeing the *best workes* of the *best Saints* are no better; then his are good enough: and therefore hee needes not much grieffe, that his deuotions are so imperfect. But *Isaiab* meanes not in this place, the righteous *workes* of the *Regenerate*: as, seruent prayers in the name of God: charitable almes from the bowels of *mercy*: suffering in the *Gospels* defence, the spoyle of goods, and spilling of blood: and such works, which *Paul* calls the *fruit of the Spirit*: But the Prophet making an humble confession in the name of the *Iewish Church*, when she had falne from God to *Idolatry*, acknowledgeth, that whilest

Gal. 5. 22.

whilest they were by their filthy finnes separated from God, as Lepers are by their infected sores, and polluted clothes, from men; their chiefest righteousness could not bee but abominable in his sight. And though our best workes, (compared with Christs righteousness) are no better than unclean ragges: yet in Gods acceptation, for Christs sake, they are called ^a white raiment; yea, ^b pure fine linnen, and shining, farre unlike thy ^c Leopards spots, and ^d filthy garments.

^a Apoc. 3. 8.

^b Apoc. 19. 8.

^c Jer. 13. 23.

^d Zach. 3. 4.

7 Iam. 3. 2. In many things we sinne all. True, but Gods children sinne not in all things, as thou doest; without either bridling their lusts, or mortifying their corruptions. And though the reliques of sinne remaine in the dearest children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive us our trespasses:*

c Gal. 1.15.
Rom. 5.8.
Ioh. 9. 31.

1. Ioh. 3. 9.
1. Ioh. 5. 18.

2. Tim. 2. 19.

1. Ioh. 5. 16.

passes. Yet in the ^c New Testament, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate*, in respect of their zealous endeavour, to serue God in vnfeined holines, are euery where called *Saints*. In so much that Saint Iohn saith, that *whosoever is borne of God, sinneth not*; that is, liueth not in wilfull filthinesse, suffering sinne to *raigne* in him, as thou doest. Deceiue not thy selfe with the *name* of a *Christian*: whosoever liueth in any customary grosse sin, hee liueth not in the state of *Grace*. Let therefore (saith Paul) *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sin, but vpon *frailty*; they *repent*, and God doth pardon; therefore they *sinne not to death*. The *Reprobate* sin *maliciously*, *sinfully*, and *delight* therein: so that by their good will, sin shall leaue them, before they will leaue

leave it. They will not *repent*, and God will not *pardon*. Therefore their sins are *mortall*, (saith *S. Iohn*:) or rather *immortall*, as saith *S. Paul*, *Rom. 2. 5*. It is no excuse therefore to say, We are all *sinners*. True Christians (thou seest) are all *Saints*.

Ibid.

8 *Luk. 23. 43*. The *theefe converted* at the last gaspe, was received to *Paradise*. What then? If I may haue but time to say, when I am dying, *Lord, haue mercy vpon me*: I shall likewise be *saued*. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them*. The *theefe* was *saued*, for he repented: but his fellow had no *grace* to repent, and was *damned*. Beware therefore, lest trusting to *late Repentance* at thy *last end* on earth, thou be not driven to repent too late, without end in hell.

Mat. 7. 22, 23

9 *1. Ioh. 1*. The blood of *Iesus*

Jesus Christ cleanseth us from all sinne. And 1. Ioh. 2. 1. If any man sinne, wee haue an. Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But heare what S. Iohn saith in the same place: *My little children, these things write I unto you, that ye sin not.* If therefore thou leauest thy sin, these comforts are thine; else they belong not to thee.

IO Rom. 5. 20. *Where sinne abounded, Grace did abound much more.* Oh sweete! But heare what Paul addeth: *What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall wee that are dead to sin, live any longer therein?* Rom. 6. 1, 2. This place teacheth vs not to presume: but that wee should not despaire. None therefore of these promises, promiseth any grace to any: but to the penitent heart.

The

The grounds of Religion mistaken, are:

I. From the Doctrine of *Justification* by faith onely: a carnall Christian gathereth; *That good workes are not necessary.* He commends others, that doe good works; but he perswades himselfe, that he shall bee saved by his *faith*, without doing any such matter. But hee should know, that though good works are not necessary to *Justification*: yet they are necessary to *salvation*: for, we are Gods workmanship, created in Christ Iesus unto good workes, which God hath predestinated that we should walke in them. Whosoever therefore (in yeeres of discretion) bringeth not forth good works after he is called, he cannot bee saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his workes.* Christ respects

Ephes. 2. 10.

Falk. Rbm.
Tet. Annot.
in Eph. 2. 12.

Rom. 2. 6.
2. Cor. 9. 6.
Apoc. 2. 23.

Apoc. 2. 8. 3.

a Mat. 25.

b 2. Tim. 4. 8.

c Rom. 2. 8.

d 1. Tim. 6. 19

e Gal. 5. 6.

* *Fides sola,
non est sola:
Fides solatur
stificat, ut
oculus solus
videt.*

speaks in the *Angels* of the 7. Churches nothing but their *works*, and at the last day he will giue the heavenly inheritance onely to them who haue done *good workes*: a in feeding y^e hungry, clothing the naked, &c. At that day, b *Righteousnesse* shall weare the Crowne. No righteousnesse, no Crowne. No good works (according to a mans talent) no reward from God: vnlesse it be c *vengeance*. To be rich in good workes, is the surest foundation of our assurance d to obtaine eternall life. For good workes are the true fruit of a true faith; which apprehendeth Christ, and his obedience, vnto Saluation. And no other Faith e *availeth in Christ*, but that which worketh by love: And (but in the act of *Iustification*) that Faith which onely iustificieth, is * *never only*, but ever accompanied with good workes: as the Tree with his fruits, the Sunne with

with his *light*, the *Fire* with his
heate, and *Water* with his *moy-*
sture. And the *faith* which doth
not iustifie her selfe by good
workes before men, is but ^f a
dead faith, which will neuer iu-
stifie a mans soule before *God*.
But a iustifying faith ^s *purifieth*
the heart, and ^h *sanctifieth* the
whole man throughout.

II. From the doctrine of
Gods eternall ^a *Predestination*,
and vⁿchangeable *Decree*, hee
gathereth: *that if he be predesti-*
nated to be saued, he cannot but
be saued: if to bee damned, no
meanes can doe any good. There-
fore all works of *Piety* are but
in vaine. But hee should learne,
that *God hath predestinated to*
the meanes, as well as to the end.
Whom therefore *God hath pre-*
destinated to be saued, which is
the ^h *end*, hee hath likewise
predestinated to be first *called*,
iustified, and *made conformable*
to the Image of his Sonne, which
is

f *Iam. 2. 26.*

s *Act. 15. 9.*

h *Act. 16. 18.*

1. *Thes. 5. 23.*

a *Mat. 25. 34.*

Ephes. 1. 4.

Eccles. 3. 34.

h *1. Pet. 1. 16.*

c Rom. 8. 29.

10.

Ioh 15. 16.

d 1. Pet. 1. 2.

*Noli te in deo
primam que-
rere, sed in
Christo, in quo
si te per fidem
inuenieris, cer-
tus esto, te esse
electum.*

c Luk. 15. 10.

f Vers. 24.

is the *c* *meanes*. And they (saith
d *Peter*) who are elect unto sal-
uation, are also elect unto the
sanctification of the Spirit. If
therefore vpon thy calling, thou
conformest thy selfe to the
Word & Example of Christ thy
Master; and obeyest the good
motions of the Holy Spirit, in
leauing sin, and liuing a godly
life: then assure thy selfe, that
thou art one of those, who are
infallibly predestinated to euer-
lasting saluation. If otherwise,
blame not Gods Predestination,
but thine *owne* sinne and re-
bellion. Doe thou but returne
vnto God, and God will gra-
ciously receiue thee, as the Fa-
ther did the prodigall Sonne;
and by thy conuersion, it shall
appeare, both to *c* Angels, and
f men; that thou diddest be-
long to his Election. If thou
wilt not; why should God saue
thee?

III. When a carnall Chri-
stian

Man heares, that man hath not free-will vnto good, hee looseth the reines to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicitely* making God the Author of sin, in suffering man to runne into this necessity. But hee should know, that God gaue Adam free-will, to stand in his *** integrity if he would: but man abusing his free-will, lost both *himselfe* and it. Since the Fall, Man, in his state of corruption, hath free-will to *euill*, but not to *good*: for, in this state, *we are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore vs, what wee lost so wretchedly, and make no more care to recouer againe. But, as soone as a man is regenerated, the Grace of God freeth his will vnto good, so that hee doth all the good things hee doth, with a Free-will: for so the Apostle

**Magnas homo liberi arbitrij vires, cum conderetur, accepit: sed eas peccando amisit. Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. Eccles. 15. 14 Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. Ench. ad Laur. cap. 30. 2. Cor. 3. 5. Per lapsus arbitrij libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituitur.*

Phil. 2. 12,

13.

Acti agimus,

The will is
Passive in re-
ceiuing the
first grace,
afterward
active, in all
goodnesse.

2. Cor. 7. 1.

John. 8. 36.

Liberum ar-

bitrium, non

nisi gratia

Dei efficitur

liberum, Aug.

ad Colos. c. 17.

2. Cor. 3. 17

Voluntas hu-
mana non li-
bertate gra-
tiam conse-
quitur, sed
gratia liber-
tatem, Aug.
de grat.

stle faith, that God of his owne
good pleasure, worketh both the
will & the deed in vs, who (as the
Apostle expoundeth) ^d cleanse
our selues from all filthinesse of
the flesh and spirit, and finish our
sanctification in the feare of God.
And in this state, euery true
Christian hath free-will, and as
he encreaseth in grace, so doth
his will in freedome: for when
the Sonne shall make vs free, then
shall we be free indeed: and,
where the Spirit of the Lord is,
there is liberty: for the Holy
Spirit drawes their mindes, not
by coaction, but by the Cords of
Love, Cant. 1. 4. by illuminating
their minds to know the truth;
by changing their hearts to loue
the knowne truth; and by ena-
bling euery one of them (accor-
ding to the measure of grace
which he hath receiued) to doe
the good which he loueth. But
thou wilt not vse the freedome
of thy will, so far as God hath
freed

freed it : for thou doest many times *wilfully* (against Gods Law , to the hazzard of thy soule) that, which (if the *Kings* Law forbad, vnder the penalty of *death*, or losse of thy *Worldly state*) thou *wouldest not do*. Make not therefore thy want of *free-will* vnto good, to bee so much the cause of thy sin, as thy want of a louing heart to serue thy heauenly *Father*.

IIII. When the naturall man heares, *that no man (since the fall) is able to fulfill the Law of God, and to keepe all his Commandements* : Hee boldly presumes to sin as others doe : hee contents himselfe with a few good thoughts : and if hee bee not altogether as bad as the *worst*, hee concludes, that hee is as truly regenerate as the best. And euery voluntary refusall of doing *good*, or withstanding *euill*, he counts the *impossibility* of the *Law*. But hee should learne

8Ps. 119. 112.

^h Joel 2. 28,
29.
Zach. 12. 10.
Quod iubet,
inuat. Aug.

ⁱ 2. Cor. 8. 12

^k 1. Ioh. 5. 3.

learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet euery true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David) they apply their hearts to fulfill Gods Commandements alwayes vnto the end. And then the ^h Spirit of grace, which was promised to be more abundantly poured forth under the Gospell, helpeth them in their good endeuours, and assisteth them, to doe what hee commands them to doe. And in so doing, God accepteth their ⁱ good will and endeuour, in stead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for vs, whatsoever wanteth in our obedience. And in this respect S. Iohn saith, that ^k Gods Com-

Commandements are not bre-
thenous. And S. Paul saith, ¹ I
am able to doe all things, through
the helpe of him that strengthen-
eth me. And Zachary and Eli-
zabeth are said ^m to walke in all
the Comandements of the Lord,
without reproofe. Heereupon
Christ ⁿ commends to his Dis-
ciples, the care of keeping his
Commandements, as the truest
testimony of our loue vnto
him. So farre therefore doth a
man loue Christ, as hee makes
conscience to walke in his Co-
mandements: & the more vnto
Christ is our loue, the lesse will
our paines seeme in keeping his
Law. The Lawes curse (which
vnder the Old Testament was
so terrible) is vnder the New,
(by the death of Christ) aboli-
shed to the regenerate. The ri-
gor which made it so vnpossible
to our nature before, is now to
the new borne, so mollified by
the Spirit, that it seemes facill
and

¹ Phil. 4. 14.

^m Luk. 1. 16.

ⁿ Ioh. 15. 10.

^hRom. 15. 18

ⁱCol. 3. 5.

^kGal. 5. 24.

Ro. 6. 12, 13.

^lRom. 6. 4, 5.

Rom. 8. 11.

^mGal. 5. 25.

ⁿ1. Ioh. 5. 4.

^oIoh. 8. 46.

and easie. The Apostles indeed pressed on the unconverted Jewes and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they haue to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) true^h obedience in word and deed: theⁱ mortifying of their members: the^k crucifying of the flesh, with the affections and lusts thereof, the^l resurrection to newnesse of life: the^m walking in the Spirit, theⁿ overcoming of the world by faith, so that though no man can say as Christ, ^oWhich of you can rebuke me of sinne? yet euery regenerated Christian can say of himselfe, Which of you can rebuke me of being an Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Contumacious, Profaner of the holy Sabbath, a Liar, a neglecter of Gods

pub.

publike Service, and such like
grosse finnes? else he is no true
Christian. When a mā casts off
the conscience of being ruled by
Gods Law, then God p giues
him ouer to be led by his owne
lusts, the surest signe of a repro-
bate sense. Thus the Law, which
since the Fall, no man by his
own naturall ability can fulfill, is
fulfilled in truth of euery rege-
nerated Christian, through the
Gracious assistance of q Christs
Holy Spirit. And this Spirit,
God wil r giue to euery Christi-
an, that will pray for it, & encline
his heart to keep his Lawes.

V. When the vnregenerated
man heares that God delighteth
more in the inward minde, than
in the outward man: Then hee
saineth with himselfe, that all
outward reuerence and profes-
sion is but either *superstitious*,
or *superfluous*. Hence it is
that hee seldome kneeleth in
the Church: that hee puts on
K his

p Rom. 1.24.
28.

q Rom. 8.9.
&c.
Augustinus
optat vt Pe-
lagius agnos-
cat, posse le-
gem prestari
per gratiam
Christi, &
pacem fore
edicis.

r Luk. 11.13.
Iam. 1.5.
Deus magis
delectatur af-
fectu quam
effectu. Amb.

his hat at singing of *Psalmes*, and the publike *Prayers*: which the profane Varlet would not offer to doe, in the presence of a Prince, or a Noble-man. And so that he keepe his minde vnto God, he thinks he may fashion himselfe (in other things) to the *World*. Hee diuides his thoughts, and giues so much to God, and so much to his owne lust: yea, he will diuide with God the *Sabbath*, and will giue him almost the *one halfe*, and spend the other wholly in his owne pleasures. But know, O carnall man, that Almighty God will not bee serued by halfes, because he hath created and redeemed the *whole Man*. And as God detests the seruice of the *outward* Man, without the *inward* heart, as *Hypocrisie*, so he counts the inward seruice without all *externall* reuerence, to be meere *prophanesse*. he requireth both in his worship

hip. In prayer therefore bow
thy knees, in witnesse of thy hu-
miliation: lift vp thine eyes, and
thy hands, in testimony of thy
confidence: hang downe thy
head, and suite thy brest, in
token of thy contrition: but es-
pecially call vpon God with a
sincere heart: serue him holy,
serue him wholly, serue him one-
ly; for God, and the Prince of
this world, are two contrary
masters: and therefore no man
can possibly serue both.

Mat. 6. 1.

V I. The vnregenerated
Christian holds the hearing of
the Gospell preached, to bee but
an indifferent matter, which he
may vse, or not vse at his plea-
sure: but whosoever thou art,
that wilt be assured in thy heart
that thou art one of Christs e-
lect sheepe: thou must make a
speciall care and conscience (if
possibly thou canst) to heare
Gods Word preached: For first,
the preaching of the Gospell is

* *Act. 13. 48.** *Rom. 1. 16.** *Prou. 29. 18** *Mat. 10. 22.** *Isa. 11. 12.** *Isa. 2. 2, 3.** *Zach. 14. 17** *Rom. 10. 14*

the chiefe ordinarie meanes
 which God hath appointed to
 conuert the soules of all that he
 hath * *predestinated to be saved*.
 therefore it is called ^a *the power*
of God vnto saluation, to every
one that beleeueth. And where
 this Diuine Ordinance is not
^b *the people perish*: and whosoer
 shall refuse it, ^c *it shall be*
more tolerable for the Land of
Sodome and Gomorrah in the
day of Indgement, than for those
people. Secondly, the preaching
 of the Gospell is the ^d *standard*
or Ensigne of Christ; to which
 all souldiers and elect people
 must assemble themselves. When
 this *Ensigne* is displayed, as vpon
 the *Lords Day*, he is none other
 Christs people, that ^e *flocks* doe
 vnto it: neither shall any drop
 of the ^f *raine* of his *Grace* light
 on their soules. Thirdly, it is
 the *ordinarie meanes*, by which
 the *Holie Ghost* is begetted
Faith in our hearts, without
 * which

which we cannot please God. If the hearing of Christs voyce be the chiefe marke of Christs Elect^h sheepe, and of theⁱ Bridegroomes friend: then must it bee a fearefull marke of a Reprobate^k Goat, either to neglect or contemne to heare the preaching of the Gospell. Let no man thinke this position foolish, for by this foolishnesse of preaching, it pleaseth God to saue them which beleene. Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can men looke for Gods mercy, and despise his meanes? ^m He (saith Christ of the Preachers of his Gospell) that despiseth you, despiseth me. ⁿ He that is of God, heareth Gods words: ye therefore heare them not, because yee are not of God. Had not the^o Israelites heard Phineas message, they had neuer wept. Had not the Baptist preached, the

K 3 Iewes

* Heb. 11. 6.

^b Iohn 10. 27

ⁱ Iohn 3. 29.

^k Heb. 2. 3.

Iohn. 8. 47.

^l 1. Cor. 1. 11.

^m Luk. 20. 16

ⁿ Iohn. 8. 47

^o Iudg. 2. 1,
&c.

P Luk. 7. 32.
33.

3 A& 2. 35.

Jonas 3. 5.

Pro. 28. 9.

Luk. 13. 5.

Jewes had neuer *P* *mourned*.
Had not they who *crucified*
Christ, heard *Peters* 9 *Sermon*,
their hearts had neuer beene
pricked. Had not the *Ninivites*
heard *Jonas* preaching, they had
neuer *repented*; and if thou wilt
not *heare* and *repent*, thou
shalt neuer be *saved*.

V I I. The opinion that the
Sacraments are but *bare signes*
and *scales* of Gods promise and
grace vnto vs, doth not a little
hinder *Piety*; whereas, indeed,
they are scales, as well of our
Service, & *obedience* vnto God:
which *service* if wee performe
not vnto him, the Sacraments
seale no grace vnto vs: But if we
receiue them vpon the resolu-
tion, to be his *faithfull* and *pe-
nitent* Seruants; then the Sacra-
ments doe not only *signifie* and
offer, but also *seale* and *exhibite*
indeede the inward spirituall
grace, which they outwardly
promise and *represent*. And to
this

this end Baptisme is called the
a washing of regeneration, and
renewing of the Holy Ghost, and
the Lords Supper, * The com-
munion of the body and blood of
Christ. Were this truth belee-
ued, the Holy Sacrament of the
Lords Supper would be oftener,
and with greater reverence re-
ceiued.

Tit. 3. 5.

1. Cor. 10.
16.

VIII. The last, and not the
least blocke, whereat Piety stum-
bleth in the course of religion,
is by adorning vices with the
names of Vertues: as to call
drunken carousing, Drinking of
Healths; spilling innocent blood,
Valor; Gluttony, Hospitality;
Covetousnes, Thriftines; Whore-
dome, louing a Mistresse; Sym-
onie, Gratiuity; Pride, Grace-
fulnesse; Dissembling, Comple-
ment; children of Belial, good
fellowes; wrath, hastinesse; ri-
bauldry, mirth: So on the o-
ther side, to call Sobriety in
words and actions, Hypocrisie;

almes-deeds, vain-glory: deuotion, superstition, zeale in Religio, Puritanisme; Humility, crouching; scruple of conscience, precisenes, &c. and whilest thus we call euill, good; and good, euill; true Pietie is much hindred in her progresse. And thus much of the first hinderance of Piety, by mistaking y true sense of some speciall places of Scripture, and grounds of Christian Religion.

The second hindrance
of Pietie.

112 The euill example of great persons. The practice of whose profane liues they preferre for their imitation, before the precepts of Gods holie Word. So that when they see the greatest men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receiue the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers,

terers, Carousers, Oppressours,
 &c. Then they thinke, that the
 vsing of these holy ordinances,
 are not matters of so great mo-
 ment: for if they were; such
 great and wise men would not
 set so little by them. Hereupon
 they thinke, that Religion is
 not a matter of necessitie. And
 therefore where they should
 (like Christians) row against
 the streame of impiety towards
 Heauen: they suffer themselues
 to bee carried with the multi-
 tude, down right to Hell, think-
 ing it impossible that GOD
 will suffer so many to be dam-
 ned. Whereas if the God of
 this world had not blinded the
 eyes of their mindes: the holie
 Scriptures would teach them,
 that ^a Not many wise men, after
 the flesh; not many mightie, not
 many noble are called, &c. but
 that for the most part, the ^bpoore
 receiue the Gospell, and that
^cfew rich men shall bee saued.

K 5

And

^a 1. Cor. 1. 26.

^b Iohn 11. 5

^c Mat. 19. 23,
 24.

4 Mar. 22.

Apoc. 6. 15,
16. &c.Potentes po-
tenter crucia-
buntur, Sap.

And, That howsoever many are called, yet the chosen are but few. Neither did the multitude ever saue any from damnation. As God hath aduanced men in greatnesse aboue others : so doth God expect that they in Religion and Piety, should goe before others: otherwise, greatnesse abused (in the time of their Stewardship) shal turne to their greater condemnation, in the day of their accounts. At what time sinfull great and mighty men, as well as the poorest slaues and bondmen, shall wish, that the rockes and mountaines shall fall vpon them, and hide them from the presence of the Iudge, & from his iust deserved wrath. It will prooue but a miserable solace, to haue a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggrauate sinne, as in Sodom. Better it is there

therefore with a few to bee saved in the Arke, than with the whole world, to bee drowned in the flood. Walke with the few godly, in the Scriptures narrow path to Heaven: but crowd not with the godlesse multitude, in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselves from their owne most grieuous punishments.

Mat. 7. 13.

Exod. 23. 2.

The third hinderance of Piety.

3 The long escaping of deserved punishment in this life. Because sentence (saith Salomon) is not speedily executed against an euill worker, therefore the hearts of the children of men are fully set in them to doe euill, not knowing that the bountifulnesse of God^h loadeth them to repentance. But when his patience is abused, & mans sins are ripened:

Eccles. 8. 11.

h Rom. 2. 4.
2. P. cl. 3. 10.

his

1. Sam. 3. 12
Ezech. 39. 8.

* Rom. 2. 5.
ἀποκρίσις τοῦ
καυχήματος.

Cum poenitere
nesciunt.
1. Sam. 25.
17.

his *Iustice* will at once both *begin*, and *make an end* of the sinner: and hee will recompence the *slownesse* of his delay, with the *griuousnesse* of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilest they suppose themselves to bee *free* from iudgement; they are *already* smitten with the heauiest of Gods Iudgements; * a heart that cannot repent. The *stone* in the reines or bladder, is a grievous paine that killes many a mans body: but there is no disease to the *stone* in the *heart*, whereof ^b *Nabal* dyed, and killeth millions of *soules*. They refuse the triall of *Christ* and his *Crosse*: but they are *stoned* by Hels executioner, to eternall death.

Because many Nobles and Gentlemē are not smitten with
present

present Iudgement, for their
outragious Swearing, Adulter-
ie, Drunkennes, Oppression, Pro-
faneing of the Sabbath, and dis-
gracefull neglect of Gods Wor-
ship and Service: they begin to
doubt of diuine providence and
Iustice. Both which two eyes,
they would as willingly put out
in God, as the Philistins bored
out the eyes of Samson. It is
greatly therefore to be feared;
lest they will prouoke the Lord
to crye out against them, as
Samson against the Philistins:
By neglecting the Law, and
walking after their owne
hearts, they put out (as much
as in them lieth) the eyes of my
Providence and Iustice. Leade
mee therefore to these chiefe
Pillars, whereupon the Realme
standeth: that I may pull the
Realme, vpon their heads, and
be at once auenged of them for
my two eyes! Let not Gods pa-
tience hinder thy repentance:
but

Iudg. 16. 31.

Iudg. 16. 26,
8c.

but because hee is so *patient*, therefore doe thou the rather repent.

*The fourth hinderance
of Piety.*

4 *The Presumption of Gods mercy.* For when men are iustly conuicted of their finnes, forthwith they betake themselves to this shield, *Christ is mercifull*: so that euery sinner makes Christ the *Patrone* of his *sinne*; as though hee had come into the world, to bolster sinne; and not to destroy the *works of the Diuell*. Heereupon the carnall Christian presumeth, that though hee continueth a while longer in his sinne, God will not shorten his dayes. But what is this but to be an *Implicit Atheist*? Doubting that either GOD seeth not his finnes, or if hee doth, that hee is not iust: for if hee beleeueth that God is iust, how can he thinke that God, who
for

Ioh. 1. 3. 3.

for sinne so seuerely punisheth others, can loue him who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent and turne from iniquity in Iacob. But if any man blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubborneesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c. O mad men, who dare blesse theselues, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee is very ready to forgine.

Despaire

Isa. 59. 20.

Deut. 19. 19.

Non delin-
quenti, sed
peccata relin-
quenti condo-
net Deus.

Isa. 55. 7.

Despaire is nothing so dangerous as *presumption*. For wee reade not in all the *Scriptures* of aboue *three* or *four*, whom *roring* Despaire ouerthrew: But *secure* *Presumption* hath sent *millions* to perdition without any noyse. As therefore the *Damsels* of *Israel* sang in their dances, *Saul hath kild his thousands*, and *David his tenne thousands*: so may I say, that *despaire* of Gods mercie hath damned *thousands*, but the *presumption* of Gods mercie hath damned *tenne thousands*: and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the *Theefe*, but not his *fellow*. God spared *one*, that no man might *despaire*: God spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that remains

1. Sam.
Metuendum
est ne te occi-
dat spes: &
eius multitudi-
nem de misse-
ricordia, inci-
das in iudi-
cium, Aug.

Luke 23.

Latronis ex-
emplum, non
est exemplum
imitationis,
sed consola-
tionis.

remains *impenitent*. God is infinite in mercie, but to them onely, who turne from their sinnes, to serue him in holinesse: without which no man shall see the Lord, Heb. 12. 14. To keepe thee therefore from the hindrance of presumption: remember, that as *Christ* is a *Saviour*, so *Moses* is an *Accuser*. Live therefore, as though there were no *Gospell*: dye, as though there were no *Law*. Passe thy life, as though thou wer't vnder the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be saved.

The fifth hindrance of Piety.

5 *Euill company*, commonly termed *Good fellows*: but indeed the *Diuels* chiefe instruments, to hinder a wretched sinner from repentance and pietie. The first signe of Gods fauour

Joel 5. 45.

Qui dat penitentiam, non dabit peccanti penitentiam, Aug.

Psal. 1. 1.

Apoc. 18. 4.

Luk. 22. 62.

Psal. 6. 8.

fauour to a sinner, is, to giue him grace to forsake euill companions : such who wilfully continue in sinne, contemne the meanes of their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their owne profane liues. These sit in the seate of the scorers. For as soone as G O D admits a sinner to bee one of his people ; he bids him, *Come out of Babylō.* Euery lewd company is a *Babylon.* Out of which, let euery child of God either keepe himselfe : or if hee bee in ; thinke that hee heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my childe.* As soone as Christ looked in mercy vpon *Peter*, hee went out of the company that was in the high Priests hall, and *wept bitterly* for his offence. Dauid vowing (vpon recouerie) a new life, said : *Away from me, all you workers of iniquitie,*

quitie, &c. As if it were vnpossible to become a *newman*, till he had shaken off al *old* ill companions. The truest prooue of a mans *Religion*, is the qualitie of his *companions*. *Profane companions* are the chiefe enemies of Piety, and quellers of holy motions. Many a time is *poore Christ* (offering to be new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking, playes,* and *iests*, take vp all the best roomes in the *Inne* of thy heart. Oh, let not the companie of earthly *sinners* hinder thee frō the sociery of heavenly *Saints* and *Angels*.

Luk. 3.

The sixth hinderance of Piety.

6 A conceited feare, lest the practice of Piety should make a man (especially a yong man) to waxe too sad and pensive: whereas indeede, none can better ioy, nor haue more cause to reioyce, than the pious and religious

Rom. 5. 2.

Rom. 14. 17.

Phil. 4. 7.

religious Christiā. For as soone as they are *iustified by faith*, they haue *peace with God*, thā which there can bee no greater ioy. Besides, they haue already the *Kingdome of grace* descended into their hearts : as an assurance that (in Gods good time) they shall ascend into his *kingdome of glory*. This *kingdome of grace* consists in three things: First, *Righteousnesse*; for hauing *Christs* righteousness to iustifie them before God, they endeavour to liue *righteously* before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conuersation. Thirdly, *the ioy of the holy Ghost*; which ioy is onely felt in the *Peace* of a good Conscience : and is so great, that it ^a *passeth all understanding*. No tongue can expresse it, no heart can conceiue it, but onely hee that feels it. This is that *fulnesse of ioy*, which
^b Christ

The Practice of Piety.

283

^b Christ promised his Disciples, in the midst of their troubles, a ioy that no man could take from them. The feeling of this ioy, David vpon his repentance begged so earnestly at ^g hands of God: *Restore me to the ioy of thy saluation.* And if the Angels in heauen ^d reioyce so much at the conuersion of a sinner: the ioy of a sinner conuerted must needs be exceeding great in his owne heart. It is ^e worldly sorrow, that snowes so timely vpon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The godly sorrow of the godly (when God thinkes it meete to try them) causeth in them Repentance not to bee repented of: for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the Holy Ghost to be their ^f Comforter: who will ^g make our consolations to abound through Christ,

^b Ioh 16.24
Vers.22.

^c Psal.51.12.

^d Luke 15.7
10.

^e 2. Cor. 7.10

^f Ioh. 14.16.

17.

^g 2. Cor. 1.5.

h Isa. 37. 21.

i Eccles. 2.

k Abak. 2. 6.

l Phil.

Luk. 6. 35.

Christ, as the sufferings of Christ shall abound in vs. But whilest a man liueth in impiety, he hath no peace, saith Esay: his laughter is but madnesse, (saith Salomon:) his riches are but clay, saith Abakuk: nay, the Apostle esteemes them no better than dung (in comparison of the pious mans treasure:) all his ioyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the practice of piety. Better it is to goe sickly (with Lazarus) to Heauen, than full of mirth and pleasure, with Diues, to Hell. Better it is to mourne for a time with men, than to bee tormented for euer with Diuels.

*The seventh hinderance
of Piety.*

7 And lastly, *The hope of long life*: for, were it possible that a wicked liuer thought *this yeere* to be his *last yeere*: this *moneth*, his *last moneth*: this *weeke*, his *last*

*Florus, si sci-
res unum tuum
tempus men-
sem;
Rides, quum
non sis satis
sanctus dies.
Th. Morus.*

last weeke: but that hee would change and amend his wicked life? No verily, he would vse the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to live in ease, mirth and fulnesse*; when hee had not *one night* to live longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thred of their life is already almost drawne out to an end. So *Jeremie* ascribes the cause of the Jewes sins and calamities to this, that *she remembered not her last end*. Luk. 12. 19, 20.

The longest space betwixt a mans comming by the *wombe*, and going by the *grave*, is but short: for *man that is borne of a woman, hath but a short time to live*: He hath but a few dayes, and those full of nothing but troubles. And, except the practice of Piety; how much better Lam. 1. 9.

Iob 14. 1.

ter

ter is the state of the childe that yesterday was *baptized*, and to day is *buried*, than *Methusalems*, who liued nine hundred sixtie nine yeres, and then dyed? of the two, happier the *Babe*, because he had lesse *sinne*; and fewer *sorrowes*. And what now remaines of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, a *man dyeth daily*.

Harke in thine eare, O secure fellow; thy *life* is but a *puffe of breath* in thy nostrrels, trust not to it. Thy *Soule* dwelles in a house of clay, that will fall ere it be long; as may appeare by the *dimnesse* of thy *eyes*, the *deafenesse* of thy *ears*, the *wrinkles* in thy *cheekes*, the *rottonnesse* of thy *teeth*, the *weaknes* of thy *sinewes*, the *trembling* of thy *hands*, the *Kalender* in thy

Quotidie morimur: quotidie enim demitur pars vite, & tunc quoque cum crescimus, vita decrescit. Viues.

1. Cor. 15. 31.

Isa. 2. 22.

thy bones, the shortnesse of thy
leepe, and euery gray haire, as so
many Simoners, bids thee pre-
pare for thy long home. Come,
let vs in the meane while walke
to thy Fathers Coffin : breake
open the lidde ; see heere, how
that Corruption is thy Father,
and the Worme thy Mother and
Sister : seest thou how these
are ? so must thou bee ere long :
foole ! thou knowest not how
soone. Thy Houre-glasse run-
neth apace, and in all places ;
Death in the meane while wait-
teth for thee.

Iob 17.14.

The whole life of man (saue
what is spent in Gods seruice)
is but a foolerie : for a man liues
forty yeeres, before hee knowes
himselfe to bee a foole : and by
that time hee seeth his folly, his
life is finished.

*Homo est fa-
turus vsque ad
40. annum,
deinde ubi ag-
nouit, se esse
fatuum, vita
consumpta
est, Luther.*

Harke (Husbandman) before
thou seest many more crops of
haruest, thy selfe shal be ripe :
and Death will cut thee downe
with

L

with

with his *Sickle*. Harke (*Tradesman*), ere many *six moneths* goe ouer, thy *last moneth* will come on: after which thou shalt trace away, and *trade* no longer. Harke (*most graue Iudge*) within a *few Termes*, the *terme* of thy *life* approacheth: wherein thou shalt cease to *iudge others*, and goe *thy selfe* to bee *iudged*. Hark (*O man of God*) that goest to the *Pulpit*; preach this *Sermon*, as it were the *last* that thou shouldest make to thy people. Harke (*Noble man*) lay aside the *high conceit* of thy *Honour*; *Death*, ere it be long, *will lay thy *honour* in the *dust*, and make thee as *base* as the *earth*, that thou treadest vnder thy *feete*. Harke (*thou, that now readeest this Booke*) assure thy selfe ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall reade the truth of this *leson* vpon thy *bare skull*, which
 now

* *Mors Scep-
tra ligonibus
aquis.*

now thou readeſt in this *little Booke*. How ſoon I know not; but this I am ſure of: that *thy time is appointed, thy moneths are determined, thy dayes are numbred, & thy very laſt houre is limited*, beyond which thou ſhalt not paſſe. For then, the *firſt borne of death*, mounted on his *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, thy *Honour*, and the *teares of thy deareſt friends*) wil carry thee away bound hand and foote, as his *prisoner*, and keepe thy body vnder a *loade of earth*, vntill that day come, wherein thou muſt be brought forth to receiue according to the things which thou haſt done in that body, whether it be good or euill. Oh, let not then the *false hope of an vncertaine long life* hinder thee, from becomming a *present Practizer of religious Piety*. God *h* offereth grace to day; but

L 2

who

a Iob 14.14.

b Iob 14. 5.

c Pſal. 90. 12

Dan. 5. 26.

Stat ſue cuiq;
dies, Virg.

d Iohn 13. 1.

& 11. 9.

e Iob 17. 13.

f Apoc. 6. 8.

g 2. Cor. 5. 10

h Pſal. 95.

Heb. 3.

Penitenti veniam ſpon-
dit, ſed vitæ
di in crasti nū
non ſpon-
dit, Chryſoſt.

Nemo tam
diuos habuit
fauentes, cra-
stinum ut
possit sibi
polliceri,
Seneca,
Heb. 3. 13.

who promiseth to *morrow*? There are now in hell many *young men*, who had purposed to repent in their *old age*: but Death cut them off in their *impenitency*, ere euer they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured: for *custome* of sinne, breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee *more*, when thou art *more* aged.

A *wise man* being to goe a farre and foule iourney, will not lay the heauiest burthen vpon the weakest *horse*. And with what conscience canst thou lay the great load of repentance on thy *feeble* and *tired* *old age*; whereas now in thy *chiefest* strength thou canst not lift it, but art ready to stagger vnder it. Is it wisdom for him that is to faile a long and dangerous voyage,

voyage, to lie playing and sleeping, whilest the *winde* serueth, and the *Sea* is calme, the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the *windes* are *contrary*, the weather *tempestuous*, the *Sea* raging, the *Ship* rotten, the *Pilot* sicke, and the *Sailors* languishing? Therefore, O *sinfull Soule*, begin now thy conversion to *GOD*, whilest *life*, *health*, *strength*, and *youth* lasteth: before those ^a *yeres* draw nigh, when as thou shalt say, *I haue no pleasure in them*. God euer required in his seruice, the ^b *first borne*; and the ^c *first fruits*; and those to bee offered vnto him without delay. So iust ^d *Abel* offered vnto God his *first-lings*, and *fattest Lambes*: and reason good; that the *best Lord* should bee *first*, and *best* serued. All Gods seruants should therefore ^e *remember to serue their Creator*

^a Eccles. 12. 1

^b Exod. 13. 2

^c Exo. 22. 29.

^d Gen. 4. 4.

^e Eccl. 12. 12.

f Gen. 22. 3.

s Gen. 43. 3.

h Mal. 1. 8.

i Dan. 1. 4.

2. Sam. 5. 8.

in the dayes of their youth : and
 f early in the morning, like A-
 braham, to sacrifice vnto God
 the yong Isaac of their age. s Ye
 shall not see my face (saith Ioseph
 to his Brethren,) except you
 bring your younger brother with
 you. And how shalt thou looke
 in the face of Iesus, if thou gi-
 uest thy younger yeeres to the
 diuell, & bringest him nothing
 but thy blind, lame, and decre-
 pit old age ? Offer it vnto thy
 h Prince, saith Malachy; If he wil
 not accept such an one to serue
 him: How shall the Prince of
 Princes admit such a one to bee
 his seruant ? If the i King of Ba-
 bel would haue young men (well
 fauoured, and such as had ability
 in them) to stand in his Palace;
 shall the King of Heauen haue
 none to stand in his Courts, but
 the blinde and lame, such as the
 soule of Dauid hated ? Thinkest
 thou, when thou hast serued
 Satan with thy prime-yeeres, to
 satisfie

satisfie God with thy *dorage*? Take heede lest GOD turne thee ouer to thy *old master* againe: That as thou hast, all the daies of thy life, done *his worke*: so hee may in the end pay thee thy *wages*. Is that a fit time, to undertake by the *serious* exercises of repentance (which is the *worke of workes*) to turne thy *sinfull soule* to GOD; when thou art not able with all thy strength, to turne thy *wearie bones* on thy soft *bed*? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy *sin* will wax stronger, thy *strength* wil grow weaker, thy *conscience* will clogge thee, *paine* will distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee: that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to meditate thy *self*, or to

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

heare the words of comfort from others: nor to pray *alone*, nor to ioyne with others who pray for thee. It may be thou shalt bee taken with a *dumbe palsie*, or such a *deadly senselesnesse*, that thou shalt neither remember God, nor thinke vpon *thine owne estate*. And doeſt thou not wel deſerue, that God ſhould forget to ſaue thee in thy *death*; who art ſo vnmindfull now to ſerue him in thy *life*? The *fear* of death will driue many at that time, to crie, *Lord, Lord*: but Chriſt proteſteth, that *hee will not then know them for his*. Yea, many ſhall then (like *Eſau*) *with teares ſeeke to repent*; and yet finde no place to *repentance*. For man hath not *free-will* to repent when *hee will*, but when God will giue him grace. And if mercy ſhewed her ſelfe ſo inexorable, that ſhee would not open her gates to ſo *tender ſuters as Virgins*; to ſo *earnest*

earnest suiters as *knockers*, because they knocked *too late*: How thinkest thou, that shee wil euer suffer thee to enter her gates, being so impure a wretch that neuer thinkest to leaue sinne, till sin first leaueth thee: and didst neuer yet knock with thine *owne fists* vpon the *brests* of a penitent heart? And iustly doth her *Grace* denie to open the *gates of Heauen*, when thou knockest in thine *aduersity*, who in thy *prosperity* wouldest not suffer *Christ*, whilest he knocked, to enter in at the *doore* of thy heart. Trust not either late repentance, or long life: *not late repentance*, because it is much to be feared, lest that the repentance which the *fear* of death enforceth, *dies* with a man *dying*. And the Hypocrite, who deceiued *others* in his life, may deceiue himselfe in his death. God accepteth none but *Free-will Offerings*: and the

Apoc. 3. 10.

*Nascentes
morimur, fi-
nisque ab ori-
gine pendet.
Es pubescen-
tes iuncta se-
necta premit,
Mani.*

*Nequitie vi-
tæ non finit
esse senem.*

Mat. 27. 49.

repentance that pleaseth him, must be voluntary, and not of constraint. Not *long life*; for *old age* will fall vpon the neck of youth: and as nothing is more sure than *death*, so nothing is more vncertaine than the time of *dying*. Yea, oft-times when ripenesse of sin is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious liners*, either with the *sword*, *intemperatenesse*, *luxurie*, *surfeit*, or some other *fearefull manner of sicknesse*. Maist thou not see, that it is the *euill spirit* that perswades thee to deferre thy Repentance till old age; when *Experience* telles thee, that not *one* of a *thousand* that takes thy course, doth euer attaine vnto it? Let Gods Holy Spirit mooue thee not to giue thy selfe any longer to *eate and drinke with the drunken*, lest thy *Master send Death* for thee in a day, when thou lookest not

not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth. But if thou louest ^a long life; feare God, and long for life euerlasting. The longest life heere, when it is come to the period, will appeare to haue been but as ^a ^b tale that is told, ^a ^c vanishing vapour, a flitting ^d shadow, a seeming ^e dreame, a glorious flower, growing, and ^f flourishing in the ^g morning, but in the evening cut downe and withered: or like ^a ^h Weauers shettles, which by winding here & there swiftly, ^{unwindeth} it selfe to an end. It is but ^a ⁱ moment, saith Saint Paul. Oh then the madnesse of man! that for ^a moment of ^k sinful pleasure will hazard the losse of an ^l Eternall waight of glory!

These are the *seuen* chiefe hinderers of Pietie, which must be

^a Deu. 30. 16.
Prou. 3. 2.
Psal. 34. 11,
&c.

^b Psal. 90. 9.
^c Iam. 4. 14.
^d Psal. 109. 23
^e Psal. 76. 5.
Psal. 90. 5.
^f 1. Pet. 1. 24
^g Psal. 90. 6.

^h Isa. 38. 12.

ⁱ 2. Cor. 4. 17.

^k Heb. 11. 25

^l 2. Cor. 4. 17.

Mar. 16. 9.
Luk. 8. 2.

be cast out like *Mary Magdalens* *seuen Dinels*, before euer thou canst become a *true prattizer of Piety*: or haue any sound hope to enioy either *favour* from Christ by *grace*, or *fellowship* with him in *glory*.

The Conclusion.

TO conclude all; for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, and *Wormes meate*; whose *thoughts* are vaine, whose *deedes* are vile, whose *pleasures* haue scarce beginnings, whose *miserie*s neuer knowe ende: VVhat wise man would incur these *hellish torments*, though hee might by liuing in sin, purchase to himselfe for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Salomon*, the *policie of Achitophel*, the *voluptuous fare*, and *fine apparell of Dines*?
for

for what should it auaille a man
(as our Sauour saith) *to win the
whole World for a time; and
then to lose his soule in Hell for
euer?*

And seeing that likewise
thou seest how great is thy
happinesse in *Christ*; and how
vaine are the hinderances, that
debarre thee from the same: be-
ware (as the Apostle exhorteth)
of the deceitfulnesse of *sinne*. For
that sinne, which seemes now to
be so pleasing to thy corrupt na-
ture, will one day prooue the
bitterest enemy to thy distressed
soule: and in the meane while
harden (vnawares) thine impeni-
tent heart.

Heb. 3. 13.

Sinne (as a *Serpent*) seemes
beautifull to the eye: but take
heede of the sting behinde:
whose *venomous* effects if thou
knewest; thou wouldest as care-
fully flye from *sinne*, as from a
Serpent: for,

Sinne did neuer any man
good;

good; and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

Psal. 107. 17.

Lam. 3. 30.

Lam. 5. 16.

2 Sinne brought vpon thee all the euill crosses, losses, disgraces, & sicknesses, that euer befell thee. Fooles, (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. Ieremy in lamenting manner asketh the question; Wherefore is the living man sorrowfull? The Holy Ghost answereth him; Man suffereth for his sinne. Hereupon the Prophet takes vp that dolefull out-cry against sinne, as the cause of all their miseries, *Woe now vnto vs that euer we haue sinned!*

3 If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee yet farre greater plagues, losses, crosses, shame and Iudgements, than euer hitherto befell thee. Reade

Leuit.

Leuit. 26. 18, &c. Dent. 28. 15, &c.

4 And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquitie is full) will cast thee off for thy sin: for as he is iust, so he hath power to kill and cast into Hell, all hardned and impenitent sinners. If therefore thou wilt auoid the cursed effects of sinne in this life, and the eternall wrath due thereto in the world to come, and bee assured that thou art not one of those, who are giuen ouer to a reprobate sense; Let then (O sinner) my counsel be acceptable vnto thee: breake off thy sins by righteousness, & thine iniquities by shewing mercy towards the poore: O let there (at length) bee an healing of thine error. Nathan vsed but one Parable, & David was conuerted: Ionas preached but once to Nineue, and the whole City repented: Christ looked but once on Peter,

Gen. 15. 16.

Dan. 4. 24.

2. Sam. 12. 13

Iona. 3. 5, &c

Luk. 22. 62.

2. Cor. 5. 20.

Peter, and he went out and wept bitterly. And now, that thou art oft, and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his Embassadors doth pray thee to bee reconciled unto him; leaue off thine adultery, with David; repent of thy finnes, like a true Ninivite; and whilest Christ looketh in mercy vpon thee; leaue thy wicked companions, and weepe bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *unregenerated* men haue framed to themselves, in stead of *sincere deuotion*: for, in the *multitude of opinions*, most men haue almost lost the *Practice of true Religion*. Thinke not that thou art a Christian good enough, because thou dost as the *most*, and art not so *bad* as the *worst*. No man is so wicked, that he is addicted to all kinde of vices,
(for

(for there is an *Antipathie* twixt some vices:) But remember that *Christ* saith; Except your *righteousnesse* shall exceede the *righteousnesse* of the *Scribes* and *Pharises*, yee shall in no case enter into the *Kingdome* of *Heaven*. Consider with thy selfe, how farre thou comcest short of the *Pharises* in *fasting*, *praying*, *frequenting the Church*, and in *giving of Almes*. Thinke with thy selfe how many *Pagans*, who neuer knew *Baptisme*; yet in *morall vertues*, and *honestie of life*, doe goe farre beyond thee. Where is then the life of *Christ* thy *Master*? and how farre art thou from being a true *Christian*? If thou doest willingly yeeld to liue in any one *grosse sin*, thou canst not haue a *regenerated Soule*: though thou reformest thy selfe like *Herod* from many other vices. A true *Christian* must haue respect to walk in the *truth* of his heart,

Mat. 5.20.

Mark. 6.10.

Jam. 2. 10.

1. Pet. 2. 1.

Mat. 7. 14.
 Mat. 19. 23.
 Mat. 7. 14.
 and 22. 14.
 Luk. 13. 24.

heart, in *all* the Commandements of God alike: for (saith *S. James*) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids vs, *lay aside (not some, but) all malice, guile & hypocrisies, &c.* One sin is enough to damne a mans Soule, without *Repentance*: dreame not to goe to heauen, by any *neerer, or easier* way than Christ hath trained vnto vs in his Word. The way to Heauen is not *easye or common*, but *strait and narrow*: yea so narrow, that Christ protesteth that a *rich man shall hardly enter into the kingdome of Heauen*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all Gods *Saints* (whilest they here liued) knew well; when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*,
 and

and receiuing the *Sacraments*, and with such abundance of *teares* they deuoutly begged at the hands of God, for *Christs* sake, to bee receiued into his kingdome.

If thou wilt not beleeeue this truth; I assure thee that the *Diuell*, which perswades thee *now*, that it is *easy* to attaine Heauen, will tell thee *hereafter*, that it is the *hardest businesse* in the World. If therefore thou art desirous to purchase *sound assurance* of saluation to thy Soule, and to goe the *right and safe way* to Heauen: get forthwith (like a *wise Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy *conuersation*: that thou maist be in a *continuall readinesse* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which, that thou maist the better doe, let this be thy *daily practice*.

Mat. 25. 1,
&c.

How

How a private man must begin the Morning with Piety.

AS soone as euer thou awakest in the Morning, keep the doore of thy heart fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let *him* (before all others) haue the *first place* therein. So all euill thoughts, either will not dare to come in; or shall the easier bee kept out: and the heart will more saue of piety and godlines all the day after. But if thy heart be not (at thy first waking) filled with some meditations of *God*, and his *Word*; & dressed like the *Lampe* in the *Tabernacle*, euery Morning and Euening, with the *Oyle Oline of Gods Word*; and perfumed with the sweete *Incense* of prayer: *Satan* will attempt to fill it with worldly cares,

* *Primitie
oris & cordis
Deo offerenda
Amb. in
Psal. 119.*

*Exod. 17.
20, 21.
Exo. 30. 6, 7.*

Psal. 14. 1, 2.

cares, or fleshly desires, so that it will grow unfit for the service of God; al the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Othes.

Begin therefore euery daies worke, with Gods Word and Prayer. And offer vp vnto God vpon the Altar of a ^a contrite heart, the ^b grones of thy spirit, and the ^c calnes of thy lips, as thy morning sacrifice, and the first frutes of the day: and as soone as thou awakest, say vnto him thus:

^a Psal. 51.

^b Rom. 8.

^c Hos. 13.2.

A short Soliloquie, when one first wakes in the Morning.

My soule waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be mercifull vnto mee, and blesse me, and cause thy face to shine vpon

Psal. 130.6.

Psal. 67.1.

*upon me : fill me with thy mercy
this Morning, so shall I reioyce
and be glad all my daies.*

*Meditations for the
Morning.*

Then meditate.

I **H**OW Almighty GOD
can (in the Resurre-
ction) as easily raise up thy bo-
die out of the grane, from the
sleepe of death ; as he hath this
Morning wakened thee in thy
bed, out of the sleepe of nature.
At the dawning of which Re-
surrection day, Christ shall come
to be glorified in his Saints : and
euery one of the bodies of the
thousands of his Saints (being
fashioned like vnto his glorious
body) shall shine as bright as the
Sun. At the Angels shining like-
wise in their glory : the body
of Christ surpassing them all in
splendor and glory : and the God-
head

Psal. 90. 14.

1. Thes. 1. 10.

Jude vers. 14.

Phil. 3. 21.

Mat. 13. 43.

and 17. 2.

Luk. 9. 31.

head excellling it. If the rising
of one Sun, make the Morning
skie so glorious; what a bright
shining and glorious Morning
will that be, whē so many thou-
sand thousands of bodies, farre
brighter than the Sunne, shall
appeare and accompany Christ
as his glorious traine, com-
ming to keepe his generall Ses-
sion of righteausnesse, and to
iudge the wicked angels, and
all vngodly Men? And let not
any transitorie profit, pleasure,
or vaine glory of this day, cause
thee to lose thy part and por-
tion of the eternall blisse and
glory of that day, which is pro-
perly termed the Resurrection
of the iust. Beasts haue bodily
eyes, to see the ordinarie light
of the day: but endeavour thou
with the eyes of faith, to foresee
the glorious light of this Day.

2 That thou knowest not
how neere the euill spirit (which
night and day like a roaring Li-

on,

Act. 17. 31.
1. Cor. 6. 3.

Iude ver. 15.

Luk. 14. 29.

1. Pet. 5. 8.
Iob 1. 7.

on, walketh about seeking to deuoure thee) was vnto thee whilst thou sleptst, and wast not able to helpe thy selfe: and that thou knowest not what mischiefe hee would haue done to thee, had not God hedged thee & thine, with his euer-waking providēce, & guarded thee with his holy and blessed Angels.

3 If thou hearest the Cocke crow; remember Peter to imitate him: and call to minde that Cock-crowing sound of the last Trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst neuer seene this: yea, curse the day of thy naturall birth, for want of being new borne by spirituall grace. * When the Cocke crows, the Theefe despaires of his hope, and giues

Iob 1. 10.
Psal. 131. 4.
Psal. 34. 7.
and 91. 11.
Gen. 32. 1, 2.
2. King. 6. 16.

Luk. 22. 61,
62.

Ier. 30. 14.
Iob 3. 1.
Tit. 3. 5.
* Gallo cante, suas
Latro relinquit Insidias,
Eccl. Amb.
Hexam. lib.
5. cap. 24.

ouer his nights enterprife: So the *Diuell* ceaseth to tempt or attempt any further, when hee heares the deuout Soule waking her selfe with Morning prayer.

4 Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy vp-rising, vnderstandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who garded and watched ouer thee all night, doe also behold how thou wakest and risest. Doe all things therefore as in the awfull presence of God, and in the sight of his *Holy Angels*.

Psal. 139. 2, 3.

Gen. 32. 55.
and *32. 1, 2.*
Psal. 91. 5, 11.
Act. 12. 11.

5 As thou art putting on thine apparell, remember, that they were first giuen as couerings of shame, being the filthy effect of shame: and that they are made but of the offals and excrements of dead beasts.

M There-

Mat. 22. 11.
Rom. 13. 14.
1. Cor. 1. 30.
Phil. 3. 9.

Apoc. 19. 13.
Ephes. 4. 24.

Apoc. 16. 15.

Therefore, whether thou respect the *stuffe*, or the first *institution*: thou hast so little cause to be *proud* of them; that thou hast great cause to bee *humbled* at the sight and wearing of them: seeing the *richest* apparell are but *fine* couers of the *foulest* shame. Meditate rather; that as thine apparell serues to *couer* thy shame, and to *fence* thy body from cold: so thou shouldest bee as carefull to couer thy *soule* with that *wedding garment*, which is the *righteousnesse* of *Christ*, and (because apprehended by our faith) called the *righteousnesse* of the *Saints*: Lest whilest wee are richly *apparelled* in the sight of *men*, we be not found to walke *naked*, (so that all our *filthinesse* bee seene) in the sight of *God*. But that with *his* *righteousnesse* (as with a *Robe*) we may *couer* our *selues* from *perpetuall shame*: and shield our *soules*

The Practice of Piety.

243

soules from that fiery cold that will procure infernall weeping, and gnashing of teeth. And with all consider how blessed a people were our Nation, if euery silken-suite did couer a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of the he should receiue greatest inward thanks. But if it prooue otherwise; their reckoning will proue the heauier in the day of their accounts.

Mat. 22. 13.

Luk. 12. 48.

Lam. 3. 23.

Psal. 19. 5.

6 Consider, how Gods mercy is renewed vnto thee euery morning, in giuing thee (as it were) a new life: and in causing the Sunne, after his vncessant race, to rise againe to giue thee light. Let not then his glorious light burne in vaine: but present rather (as oft as thou canst) the Sunne rising, to giue God thanks: & kneeling downe at thy bed-side, salute him at

M 3

the

Wisd. 15. 20.

the day-spring with some deuout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*, the pardon of all thy faults, a thankes-giuing for all his benefits, and a crauing of his gracious protection to his Church, thy selfe, and all that doe belong vnto thee;

Briefe directions how to reade the Holy Scriptures, once e- uery yeere ouer, with care, pro- fit, and reuerence.

BV T for as much, that as Faith is the soule; so reading and meditating of the Word of God, are the Parents of Prayer: Therefore before thou prayest in the Morning, first, reade a Chapter in the Word of God: then meditate a while with thy selfe, how many excellent things thou canst remember out of it.

As first, what good counfels
or exhortations to good workes,
and to *Holy life*.

Secondly, what threatnings
of *indgements* against such and
such a *sinne*: and what fearfull
example of Gods punishment
or vengeance vpon such and
such *sinners*.

Thirdly, what blessings
God promiset^h to *patience*, *cha-*
stity, *mercy*, *almes-deeds*, *zeale*
in his seruice, *charity*, *faith*, and
trust in GOD, and such like
Christian vertues.

Fourthly, what gracious *De-*
liuerance God hath wrought:
and what speciall blessings hee
hath bestowed vpon the, who
were his true and zealous *ser-*
uants.

Fifthly, apply these things to
thine own heart, and reade not
these Chapters as matters of
Historicall discourse; but as if
they were so many *Letters*
or *Epistles* sent downe from

God out of heaven vnto thee: for whatsoeuer is written, is written for our learning, Rom. 15.4.

Sixthly, reade them therefore with that reuerence, as if God himselfe stood by, & spake these words vnto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy selfe, that if such sinnes (as thou readeest there) be found in thee without Repentance, the like plagues will fall vpon thee: but if thou doest practise the like piety and vertuous doedes, the like blessings shall come vnto thee and thine.

Epictetus dict.

In a word; apply all that thou readeest in holy Scripture, to one of these two heads chiefly; either to confirme thy faith, or to encrease thy repentance: for as *Sustine & Abstine*, beare and forbear, was the Epitome of a good Philosophers life: so *Crede & Resipisce*, beleue and repent, is the whole summe of a

true

true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soule, than *five* read & run ouer without marking their *scope* or *sense*, or making any vse thereof to thine owne selfe. If in this manner thou shalt reade three Chapters every day: *one* in the *morning*, *another* at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgy* appoints for Morning or Evening Prayers) thou shalt reade ouer all the *Canonicall* Scripture in a *yeere*, except sixe Chapters, which thou maist adde to the *taske* of the last day of the *yeere*. The reading of the Bible in *order*, will helpe thee the better to vnderstand both the *history* and *scope* of the holy *Scripture*. And

there will remaine but sixe, which thou maist as is prescribed.

In the *Canonicall Bookes* of the old *Testament*, there are 931 Chapters: but distributing the 150 *Psalmes* into 90. parts, thou shalt finde but 841. which being added to 200. (the number of the chapters in the *New Testament*) will amount to 1041. diuiding which by three, into 365. (the number of the dayes of the *yeere*) dispose of,

b Hos viginti
duos libros le-
gimus. *Apocryphus* vero
nihil habet
negotij: has
tantum stu-
diose meditare
Scripturas,
quas in Eccle-
sia confidenter
legimus. Multo
id prudētiores
te & Religio-
siores facient
Apostoli &
primi Episco-
pi veritatis
duces, qui
nobis eas tra-
diderunt. Tu
igitur cum sis
filius Ecclesie,
non transgre-
diaris illius
terminos. Ac
veteris Testa-
menti (ut
dictū est) vi-
ginti duos me-
ditare libros.
Cyrillus, Hiero-
solymitan.
Catech. 4.

as for the *b* *Apocrypha*, being
but penned by *mans spirit*; thou
maist reade them at thy plea-
sure: but *beleue* them, so far as
they agree with the *Canonick*
Scripture, which is endited by
the *Holy Ghost*.

But it may bee thou wilt say,
that thy *businessse* will not admit
thee so much time, as to reade
euery Morning a Chapter, &c.
O man, remember that thy life
is but *short*, and that *all this bu-
sinesse* is but for the vse of this
short life: but *saluation or dam-
nation is everlasting*! Rise vp
therefore euery morning by so
much time the earlier: defraud
thy *faggie flesh* of so much sleepe;
but rob not thy *Soule* of her
foode, nor God of his seruice:
and serue the *Almighty* duly
whilest thou hast *time* and
health.

Having thus read thy Chap-
ter, as thou art about to pray,
remember, that God is a God of
holinesse.

^cholinesse, whereof he warneth vs by repeating so often, ^dBe ye Holy, for I am Holy. And when he denoured with a sudden fire, Nadab and Abihu, for offering vnto him Incense with ^estrange fire, (like those now adayes, who offer Prayers from hearts fraught with the fire of lust and malice) the Lord would giue no other reason of his iudgements but this, *I wil be sanctified in them that come neere mee.* As if he should haue said; If I cannot bee sanctified by them who are my Seruants, in seruing me with that Holinesse that they should: I will bee sanctified on them, by confounding them with my iust iudgements, which their lewdnesse doth deserue. God therefore cannot abide any wilful vncleannesse, or filthinesse in them who serue him: in so much that hee commanded the Israelites, that when they were in Campe

M 5 against

^cExo.26.36.

^dLeu.21.44.

and 19.2.

and 30.7.

1. Pet.2.5.

^eLeu.10.2.

Verf. 3.

Deut. 23. 13.
14.

against their Enemies they should dig a hole with a paddle, and couer their excrements: his reason is, For the Lord thy God walketh in the midst of thy Campe, to deliuer thee, and to giue thee thine enemies before thee: therefore thy Hoast shall be holy, that hee see no filthy thing in thee, and turne away from thee.

Iob 11. 13, 14

If hee will haue men to be so holy in time of warre in the Field: how much more holines expecteth hee at our hands in time of peace, in our houses: therefore saith Zophar in Iob:

Isa. 1. 15.

If thou prepare thine heart, and stretch out thine hand towards GOD to pray: if iniquity bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles: For as Esay saith; If there bee any uncleannesse in our hands, (that is, any sin whereof we haue not repented) though wee stretch out our hands unto him,

him, and make many Prayers, the Lord will hide his eyes from vs, and will not heare our Prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne : and that thy minde is resolved (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with apparell which beseemeth thy calling, and the Image of God, which thou bearest; shut thy chamber doore, and kneele downe at thy bed-side, or some other conuenient place : and in reuerent manner lifting vp thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soule; offer vp vnto God from the Altar of a contrite heart, thy Prayer, as a Morning sacrifice, through the mediation of Christ, in these, or the like words.

A.

A Prayer for the Morning.



Most mighty and glorious G O D, full of incomprehensible Power, & Maiesty, whose glory the very Heauen of Heauens is not able to containe: looke downe from heauen, vpon mee thine vnworthy Seruant, who heere prostrate my selfe at the foot-stoole of thy Throne of grace. But looke vpon mee, O Father, through the merits and mediation of Iesus Christ, thy beloued Sonne, in whom onely thou art wel pleased. For of my selfe I am not worthy to stand in thy presence, or to speake with mine unclean lips, to so holy a God as thou art. For thou knowest that in sinne I was conceived and borne, and that I haue liued euer since in iniquity: so that I haue broken all thy Holy Comman-

1.King.8.71.

Psal.132.7.

Heb.4.16.

Dan.9.18.

Mat.3.17.

Isa.6.5.

Psal.51.5.

Commandements by sinful *mo-
tions*, vncleane *thoughts*, euill
words, and wicked *works*: *omit-
ting* many of those duties of
Piety which thou requirest for
thy seruice, & *committing* many
of those vices, which thou (vn-
der the penalty of thy displea-
sure) hast forbidden.

[Here thou mayest confesse
vnto God thy secret sins, which
doe most burthen thy consci-
ence: with the circumstances
of the time, place, person, and
maner, how it was committed,
saying, *But more especially, O
Lord, I doe heere with grieve of
heart confesse vnto thee, &c.*]

And for these my finnes, O
Lord, I stand here guilty of thy
curse, with all the miseries of
this life, and euerlasting tor-
ments in *Hell fire*, when this
wretched life is ended, if thou
shouldest deale with me accor-
ding to my deserts. Yea, Lord,
I confesse, that it is *thy mercy*
which

Gen. 6. 5.
Mat. 15. 19.
Mat. 12. 34.
Pla. 140. 1, 2.
Dan. 9. 10.

Dan. 9. 11.

Leuit. 26. 14.
&c.

Deut. 27. 26.
Dan. 9. 11.
Gal. 3. 10.

Esd. 9. 13.

Lam. 3. 22.

Psal. 130. 3.

Psal. 5. 7.

Psal. 13. 5.

Psal. 143. 2.

Ezech. 36. 25

1. Ioh. 1. 9.

Gal. 3. 13.

which endureth for ever, and thy compassion which neuer failes: that is the cause that I haue not been long agoe consumed. But with thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I entreat thy diuine Majesty, that thou wouldest not enter into iudgement with thy Seruant, neither bee extreme, to marke what I haue hitherto done amisse: for if thou doest, then no flesh can bee iustified in thy sight; nor any liuing stand in thy presence. But bee thou mercifull vnto me, and wash away all the uncleannesse of my sinne, with the merits of that precious blood, which I E S V S Christ hath shed for mee. And seeing that hee hath borne the burthen of that curse, which was due to my transgressions: O Lord, deliuer mee from my sins, and from all those Iudgements.

ments which hang ouer my head, as due vnto me for them: And separate them *as far from thy presence, as the East is from the West*: bury them in the *buriall of Christ*; that they may neuer haue power to rise vp against me, to shame mee in this life, or to condemne mee in the world which is to come. And I beseech thee, O Lord, not only to wash away my sinnes with the *blood of thine immaculate Lambe*; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more and more killing my sinne, in the power and practice therof: so that I may with more freedome of mind, and liberty of will, serue thee the *euermouing God, in righteousness and holinesse* this day: And giue me grace, that by the direction and assistance of the same thy holy Spirit, I may perseuere, to bee thy

Psal. 103. 12.

Col. 2. 12, 13.
Ephes. 2. 5, 6.

Ioh. 1. 29.
Psa. 51. 7, 10.

Gal. 4. 24, 25.

Luk. 1. 74, 75.

Mat. 24. 13.

Psal. 90. 12.

thy faithfull and unfained seru-
 uant vnto my liues end: that
 when this *mortall life* is ended, I
 may be made a partaker of im-
 mortality, and euerlasting hap-
 pinesse in thy Heauenly King-
 dome. In the meane time, O
 Lord, whilest it is thy blessed
 will and pleasure, that I may
 continue to spend, and end that
small number and remnant of
 dayes, which thou hast appoin-
 ted for me to liue in this *vale* of
 misery: *Teach me so to number*
my dayes, that I may apply my
heart vnto wisdom: and as thou
 doest adde dayes vnto my life;
 so, good Lord, I beseech thee,
 adde *repentance and amend-*
ment to my dayes: that as I
 grow in *yeeres*, so I may encrease
 in *grace* and fauour with thee,
 and all thy people. And to this
 end, giue vnto mee a supply of
 all those graces, which thou
 knowest to be *wanting* in mee,
 & *necessary* for me, with an en-
 crease

crease of all those good gifts,
wherewith thou hast already
endowed me: that so I may be
the better *inabled* to leade such
a *godly life, & honest conuersati-*
on: as that thy *name* may there-
by be glorified, *others* may take
good example by mee, and my
soule may more cheerfully feed
on the *peace* of a good *consci-*
ence, and bee more replenished
with the *ioy* of the *Holy Ghost*.
And heere, O Lord, according
to my bounden duty, I giue
thee most humble and hearty
thanks, for all those blessings,
which of thy goodnesse thou
hast bestowed vpon mee. And
namely, for that thou hast of thy
free loue, according to thine e-
ternall *purpose* *elected me*, before
the *foundation* of the *World* was
laid; vnto saluation in *Iesus*
Christ: for that thou hast *crea-*
ted me after thine *owne Image*,
and hast begun to restore that in
mee, which was lost in our first
parents:

Rom. 14. 17.

Ephes. 1. 4.
Mat. 25. 34.

Gen. 9. 6.
Ephes. 4. 24.
Col. 3. 10.

Rom. 8. 28.

Mat. 22. 3.

Rom. 1. 16.

Rom. 16.

25, 26.

1. Pet. 2. 18,

Apoc. 5. 9.^{19.}

Rom. 3. 28.

Gal. 2. 16.

Ephes. 1. 3.

1. Cor. 6. 11.

1. Pet. 1. 2.

2. Pet. 3. 9.

Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of the Gospell, & the receiving of thy Sacraments, to the knowledge of thy saving grace, & obedience of thy blessed wil: for that thou hast bought and redeemed me with the blood of thine onely begotten Sonne, from the torments of Hell, and thrall of Satan: for that thou hast by faith in Christ, freely justified me, who am by nature the child of wrath: for that thou hast in good measure sanctified me by thy holy Spirit, and giuest mee so large a time to repent, together with the meanes of repentance. I thanke thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity and plenty: and for that thou hast preserved me this night, from all perils and dangers of body and soule, and hast brought mee safe to the begin.

beginning of *this day*. And as
thou hast now wakened my
body from *sleep*; so I beseech
thee waken my *soule from sinne*,
and *carnall security*: and as
thou hast caused the light of
the day to *shine* in my bodily
eyes: so, good Lord, cause the
light of thy *word* and holy Spi-
rit, to *illuminate my heart*: and
giue mee grace as one of thy
children of light, to walke in all
holly obedience before thy face
this day: and that I may ende-
avour to *keepe faith and a cleare*
conscience towards thee, and to-
wards alme, in all my thoughts,
words, and dealings. And so
good Lord, blesse all my *studies*
and *actions*, which I shal take in
and this day; as that they may
tend to *thy glory*, the *good* of o-
thers, and the *comfort* of mine
owne soule and conscience in
that day, when I shall make my
finall *accounts* vnto thee for
them. Oh my God, keepe thy
seruant,

Ephes. 5. 13.

Luk. 16. 8.
Phil. 2. 15.

Act. 24. 16.

2. Cor. 5. 10.

Zach. 3. 2.

Psal. 34. 7.

Psal. 91. 11.

Psal. 31. 5.

Luk. 23. 46.

servant, that I doe no euill vnto
 any man this day : and let it bee
 thy blessed will, not to suffer
 the *Diuell*, nor his wicked an-
 gels, nor any of his euill mem-
 bers, or my malicious enemies,
 to haue any power to doe mee
 any hurt or violence. But let
 the eye of thy Holy prouidence
 watch ouer me, *for good, and not*
for euill : and command thy ho-
 ly *Angels* to pitch their *Tents*
round about me, for my defence
 and safety, in my going out, and
 comming in, as *thou hast pro-*
mised they should doe about
 them that feare thy name. For,
into thy hands, O Father, I doe
here commend my soule, and bo-
 dy, my actions, and all that euer
 I haue, to be guided, defended
 and protected by thee : being
 assured, that whatsoever thou
 takest into thy custody, cannot
 perish, nor suffer any hurt or
 harme. And if I at any time this
 day, shall through frailty for-
 get

get thee; yet Lord, I beseech thee, doe thou *in mercy remember mee.* And I pray not vnto thee, O *Father*, for my selfe alone, but I beseech thee also bee mercifull vnto thy whole *Church*, and chosen people, wheresoeuer they liue vpon the face of the Earth. Defend them from the rage and tyranny of the *Diuell*, the *World*, and *Antichrist*. Giue thy *Gospell* a free and a ioyfull passage thorow the *World*, for the *conuersion* of those, who belong to thine *Election* and *Kingdome*.

Neh. 13. 31.

Blesse the *Churches* and *Kingdomes* (wherein wee liue) with the continuance of *Peace*, *Iustice*, and *true Religion*. Defend the *Kings Maicesty* from all his enemies, and grant him a long life, in *health*, and all happiness, to *raigne* ouer vs. Blesse the *Prince Charles*, the *Prince Palatine* of *Rhene*, and the *gracious Ladie Elizabeth*, his

Pl. 51. 18. 19.
Isa. 39. 8.

Plal. 72. 15.
1. Tim. 2. 2.
Hest. 6. 10.

1. Tim. 2. 2.

1. Cor. 5. 15.

Heb. 1. 33.

1. Cor. 10. 13

2. Tim. 1. 9.

2. Cor. 1. 5,
&c.

his Wife. Encrease in them all *heroicall gifts, and spirituall graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobility, Bishops, Ministers and Magistrates* of this Church and Commonwealth, to gouerne the *Commons in true religion, iustice, obedience, and tranquillity*. Bee mercifull vnto all the *Brethren* which feare thee, and call vpon thy *name*. And comfort as many among them as are *sicke*, and comfortlesse in *body*, or in *minde*: especially bee fauourable to all such as *suffer* any trouble or persecution for the *testimony* of thy truth, and *Holy Gospell*: And giue them a gracious *deliuerance* out of all their troubles, which way it shall seeme best to thy *wisdom*: for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease

T
of the
solatio
O ble
these s
grace,
may b
my L
sweete
Soule
ther it
or of
Lord
wilt:
quickly
graces
needfu
this day
bly beg
O Fath
ry, in
which
taught
Our
uen, H
&c.

of *their owne* comfort and consolation. Hasten thy comming, O blessed *Sanctour*, and ende these *sinfull* dayes. And giue me grace, that like a *wise Virgin*, I may bee prepared with *Oyle* in my *Lampe*, to meete thee the *sweete Bride-groome* of my Soule at thy comming; whether it bee by the day of *death*, or of *iudgement*: And then, Lord Iesus, come when thou wilt: *euen Lord Iesus, come quickly*. These, and all other graces which thou knowest needfull and necessary for mee, this day and euermore, I humbly beg and craue at thy hands, O Father: giuing thee thy glory, in that forme of Prayer which Christ himselfe hath taught me to say vnto thee:

Our Father which art in hea-
uen, Hallowed bee thy name,
&c.

And when thou art in hea-
uen, Me-

Mark. 13. 12,
&c.

Apoc. 22. 20.

*Meditations to stirre us up to
Morning Prayer.*

Heb. 13. 15.
16.

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy spirituall sacrifice, wherewith God is well pleased: And therefore it is so displeasing to the Diuell, and so irksome to thy flesh. Bend therefore thy Affections (will they, nill they) to so Holy an exercise: assuring thy selfe, that it doth by so much y more please God, by how much the more it is vnpleasing to thy flesh.

Psal. 14. 4.

Psal. 53. 4.

2. Forget not how the holy Ghost puts it downe as a speciall note of reprobates: *They call not upon the Lord: They call not upon God.* And when *Eli-phaz* supposed that *Iob* had cast off

of the
God
now
restr
maki
one, a
other
God
uer sh
sawed
make
dutie
the h
spirit
one:
goe to
from a
and eu
is sure
of gra
shall h
the life

3
thing o
of spea
of a fu
nesse of

of the feare of God, and that God had cast Iob out of his fauour; he chargeth him that he restrained prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that *whosoever shall call on his name, shall be saved.* It is certaine, that he who maketh no conscience of the dutie of prayer, hath no grace of the holy Spirit in him. For the spirit of grace and of Prayer, are one: & therefore grace & prayer goe together. But hee that can from a penitent heart, (morning and euening) pray vnto God: it is sure, that he hath his *measure* of grace in this World: and he shall haue his *portion* of glorie in the life which is to come.

Iob 15 4.

Rom. 10. 13.

Zach. 12. 10.

3 Remember, that as loathing of meate, and painfulnesse of speaking, are two Symptomes of a sicke body: so irksomenesse of praying, when thou tal-

N

keft

keft with G O D, and *carelesnes* in hearing, when G O D, by his *Word*, ſpeakes vnto thee : are two *ſure ſignes* of a ſicke ſoule.

4 Call to minde the *zealous* deuotion of the *Chriſtians* in the *Primitive Church* : who ſpent many whole nights and vigils in *watching* and *praying* for the *forgiuenes* of their ſins : and that they might bee found readie at the *comming* of *Chriſt*. And how that *Dauid* was not content to pray at *Morning*, at *Euening*, and at *Noone* : but hee would alſo *riſe up* at *Midnight* to pray vnto God. And if *Chriſt* did chide his *Diſciples*, becauſe they would not watch with him *one* houre in *praying*; what chiding doeſt thou deſerue, who thinkeſt it too long to continue in Prayer but *one* *quarter* of an houre? If thou haſt ſpent diuers houres in ſeeing a *vaine Maſke*, or a *Play*; yea whole *dayes* and *nights*

Psal. 55. 16,

17.

Psal. 119. 62.

Mat. 26. 40.

nights
please
thinke
an hou
an ex
God.

5
piſts in
doe in
fore 2
onely f
ſtical B
on the
ning &
and Id
ſhall th
deuotio
againſt
to bee
Chriſt
theſe
taſke,
the tha
profitab
onely
good;

nights in *carding* and *dicing*, to please thy *flesh*; be ashamed to thinke a Prayer of a *quarter* of an houre long, to be *too long* an exercise for the service of God.

5 Consider, that if the *Papists* in their *blind superstition*, doe in an *unknowne*, and therefore a *unedifying* Tongue, (fit onely for the children of *my-
sticall Babylon*) mutter ouer vp-
on their *Beades*, euery mor-
ning & euening, so many scores
of *Aue-Maries*, *Pater-nasters*,
and *Idolatrous Prayers*: how
shall they in their *superstitious*
deuotion, rise vp in *Indgement*
against thee, professing thy selfe
to bee a true *Worshipper* of
Christ? if that thou thinkest
these *Prayers* to bee *too long* a
task, being shorter for *quan-
tity* than theirs, but farre more
profitable for *qualitie*, tending
onely to Gods glory, and thy
good; and so compiled of

^a 1. Cor. 14.
15. and 16.

26, 37.

^b Ge. 11. 7. 9.

Apoc. 17. 5.

^c A supersti-
tion.

*Qui filio in-
sertis nume-
rat sua mu-
mura baccis-
Mant. Al-
phonf. lib. 4.*

Scripture phrase, as that thou maist speake to God, as well in his owne *holy words*, as in thine owne *native language*. Bee ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more deuout than thou, in the *sincere* worshipping of the *true* and *only God*: And indeede, a prayer in priuate deuotion, should be one *continued speech*, rather than *many broken fragments*.

^d Ioh: 17. 3.

^c *Vox continua, non concisa & rupta, ut batologia vitetur.* Perkin de vnic. ration. conc. cap. 10.

Mat. 13. 4. 19

Gen. 25. 11.

6 Lastly, when such *thoughts* come into thy head, either to keepe thee from prayer, or to *distract* thee in praying: remember that those are the *Fowles* which the *evil One* sends to deuoure the good *Seede*, and the *carkasses* of thy spirituall *Sacrifices*: but endeavour, with *Abraham*, to *drive them away*. Yet notwithstanding, if thou perceiuest at sometimes, that thy spirits are *dull*, and thy minde not

apt for
tion: f
time;
the/er
dulnes
cepter
it, be
nesse o
next ti
nesse,
and fo
mend
or the

Am




heere
haue
haue
ken en
demen
and o

apt

apt for Prayer, and holy deuotion: strue not too much for that time; but *humbling* thy selfe at the *sense* of thine infirmitie and dulnesse, knowing that God accepteth the *willing mind* (though it be oppressed with the *heauinesse of the flesh*) endeuour the next time, to recompence this dulnesse, by *redoubling* thy zeale, and for the time *present*, commend thy soule to God in this, or the like short Prayer.

Mat. 26. 41.
1. Cor. 3. 12.

Another shorter Morning Prayer.

 Most gracious God, and mercifull Father, I thine vnwor-thie Seruant, doe heere acknowledge, that as I haue been borne in sinne, so I haue lived in iniquitie, and broken every one of thy Commandments, in thought, Word, and deede; following the
N 3 desires

desires of mine owne will, and
lusts of my flesh, not caring to
 be gouerned by thy holy Word
 and Spirit: and therefore I haue
 iustly deserued all shame and
 misery in this life, and cuerla-
 sting condemnation in Hell fire,
 if thou shouldest but deale with
 mee, according to thy *Iustice*,
 and my desert. Wherefore, O
 Heauenly Father, I beseech
 thee (for thy Son *Iesus Christ*
 his sake, and for the merits of
 that bitter death & bloody Pas-
 sion, which I beleue that hee
 hath suffered for me) that thou
 wouldest pardon and forgiue
 vnto me all my *sins*, and deliuer
 me from the shame and ven-
 geance which is due vnto me
 for them. And send the Holy
 Spirit into my heart, which may
 assure mee, that thou art my
 Father and that I am thy child,
 and that thou louest me with
 an *unchangeable* loue: and let
 the same thy good Spirit leade
 me

me in thy *truth*, and *crucifie* in me more and more, all worldly and carnall *lusts*, that my finnes may more and more *dye* in me; and that I may *serue* thee in *unfained* righteousness and holiness *this* day, and *all* the *dayes* of my life: that when this mortal life is ended, I may (through thy mercie in *Christ*) bee made a partaker of euerlasting *glorie* in thy heavenly Kingdome. And heere, O Lord, from the bottome of my heart, I thanke thee for *all* thy *blessings* which thou hast bestowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* mee by thy *Sonne*, *sanctifying* mee by thy *Spirit*, and *preseruing* mee from my *youth* vp, vntill this *present* day and houre, by thy most gracious *providence*.

I thanke thee more specially, for that thou hast defended mee *this* *Night*, from all perils and dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all *euill* that may hurt me, and from falling to any grosse *sinne* that should offend thee. Set thy *fear* before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake*, this day, may tend to thy *glory*, the *good* of others, and the *peace* of mine owne Conscience. And to this end, I commend *my selfe*, and *all* my wayes & actions, together with *all* that do belong vnto me, vnto thy gracious *direction* & *protection*; praying thee to keepe both them and mee from all *euill*, and to giue a blessing to all our honest *labours* and *endeuors*. Defend thy whole *Church* from the tyranny of the world, and of Antichrist: Preserue our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne
ouer

ouer
Char
of
ous
them
send
all o
strate
gifts,
cessar
uoura
and t
comf
and c
in a
Faith
last e
die,
owne
and
throu
Sauic
I beg
hand
prais
whic
his o

ouer vs. Blessie the Prince Charles, the Prince Palatine of Rhene, and the vertuous Ladie Elizabeth: endue them with thy grace, and defend them from all euill. Blessie all our Ministers and Magistrates, with those graces and gifts, which thou knowest necessary for their places. Bee favourable to all that feare thee, and tremble at thy Iudgeméts: comfort all those that are sicke and comfortlesse. Lord, keep me in a continuall readinesse, by Faith and Repentance, for my last end: that whether I liue or die, I may bee found thine owne, to thine eternall glory, and mine everlasting salvation: through Iesus Christ my onely Sauour. In whose blessed name I beg these mercies at thy hands, and giue vnto thee thy praise and glory, in that Prayer, which he hath sanctified with his own lips, saying, Our Father

which art in Heaven, &c.

*Further meditations, to stirre
vs up to Prayer in the
Morning.*

THinke not any *businesse* or
haste (though neuer so
great) a sufficient *excuse* to o-
mit *Prayer* in the Morning, but
meditate:

1 That the greater thy busi-
nesse is; by so much the more
need thou hast to pray for Gods
good *spred* and *blessing* thereon:
seeing it is certaine, that no-
thing can prosper without his
blessing.

2 That many a man, when
hee thought himselfe *surest*;
hath been *soonest* crossed; so
maist thou.

3 That many a man hath
gone out of his doore, and ne-
uer come in again. Many a man
who rose well and linely in the
morning, hath beene seene a
dead

*Quem dies
vidit veniens
superum:
Hunc dies vi-
dit fugiens
iacentem.
Sence,*

dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy body from ill ayres; how much more carefull shouldest thou be to pray, to preserve thy soule from euill tentations?

4 That the time spent in prayer, neuer hindreth, but furthereth and prospereth a mans journey and businesse.


5 That in going abroad into the *World*, thou goest into a *Forrest* full of vnknowne dangers: where thou shalt meete many *bryars* to teare thy good name: many *snare*s to trap thy life, and many *Hunters*, to deuoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryars*, till thou hast praied Christ to *cloath* thee with his righteousness: nor to passe thorow these *snare*s and *ambushments*,

*Nescis quid
vesper serus
vehat. Varro.*

ments, till thou hast prayed for
 Gods providēce to be thy guide;
 nor to walke barefoote through
 this *snakie* field; till, hauing thy
 feete shod with the preparation of
 the Gospell of peace, thou hast
 prayed to haue still the *brazen*
Serpent in the eyes of thy faith:
 that so if thou comest not home
Holier; thou maist bee sure not
 to returne *worser*, than when
 thou wentest out of doore.

Therefore though thy hast
 be neuer so much, or thy busi-
 nesse neuer so great; yet go not
 about it, nor out of thy doores,
 till thou hast at least vsed this, or
 the like short Prayer.

*A brieue Prayer for the
 Morning.*

 Mercifull Father, for
 Iesue Christ his sake,
 I beseech thee for-
 giue mee all my *knowne* and *se-*
cret sinnes, which in thought,
 word,

word, or deede, I haue committed against thy Diuine Ma-
iestie. And deliuer mee from
all those *iudgements*, which are
due vnto me for them; and *san-*
ctifie my heart with thy Holie
Spirit, that I may hence-foorth
leade a more *godly* and *religious*
life. And here (O Lord) I praise
thy holie Name, for that thou
hast refreshed mee this night
with *moderate* sleepe and rest. I
beseech thee likewise, defend
me this day from all *perils* and
dangers of body and soule. And
to this end I commend my
selfe, & all my *actions*, vnto thy
blessed protection and gouern-
ment: beseeching thee, that
whether I liue or die, I may liue
and die to thy glorie, and the
saluation of my poore soule,
which thou hast bought with
thy precious blood. Blesse me
therefore, O Lord, in my going
out, and *comming* in: and grant
that whatsoeuer I shall *thinke*,
speake,

speake, or take in hand this day;
 may tend to the *glorie* of thy
 name, the good of others, & the
comfort of mine owne consci-
 ence, when I shall come to
 make before thee my last ac-
 counts. Grant this, O heavenly
 Father, for Iesus Christ thy
 Sonnes sake: in whose blessed
 name I giue thee thy *glorie*, and
 beg at thy hands all other *gra-*
ces, which thou seeest to bee
 needfull for me this day and e-
 uer, in that prayer which *Christ*
 himselfe hath taught mee, say-
 ing:

Our Father which art in hea-
uen, &c.

Meditations, directing a Chri-
stian, how he may walke, all the
day with God, like Enoch.

HAVING thus begun, keepe
 all the day after, as dili-
 gent a watch as thou canst; over
 all.

all thy *thoughts, words, and actions*; which thou maist easily doe, by crauing the assistance of *Gods Holy Spirit*, and observing these few rules.

Rom. 8. 26.
Phil. 2. 3.
Prou. 17. 2.

First, for thy thoughts.

I BE carefull to suppress e-
uery sin in the^a *first moti-*
on. Dash ^b *Babylons children*,
(whilest they are *young*) against
the stones. Tread (betimes the
^c *Cockatrice egge*, lest it breake
out into a *Serpent*. Let sinne be
to the heart a *stranger*, not a
home-dweller. Take heed of
falling oft into the same sinne,
lest the *custome of sinning* ^{*} *take*
away the conscience of sinne, and
then shalt thou waxe so *impu-*
dently wicked, that thou wilt
neither *fear* God, nor *reuerence*
man.

^a Eph. 4. 23.
Mat. 5. 18, 19
^b Psal. 137. 9

^c Isa. 59. 5.

1. Sam. 12. 4.

^{*} *Qui consci-*
entia curam
abijciunt, nec
homines reue-
rentur nec
Deum.

2 Suffer not thy minde to
feed it selfe vpon any imagina-
tion, which is either *unpossible*
for

Prou. 6. 14.
Zach. 8. 17.

for thee to doe, or *unprofitable*, if it be done: but rather thinke of the worlds *vanitie*, to contemne it; of death, to expect it; of *indgement*, to auoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3 Desire not to fulfill thy mind in *all* things: but learne to denie thy selfe those desires (though neuer so pleasing to thy nature,) which being attained, will draw either *scandall* on thy Religion, or *hatred* to thy Person. Consider in every thing the *end*, before thou attempt the *Action*.

4 Labour daily more and more to see thine owne *miserie*, through *unbeleefe*, *selfe-love*, & *wilfull breaches* of Gods Law: and the *necessity* of Gods *mercy* through the merits of *Christs* *passion*, to be such: that if thou wert demanded, *What is the vilest Creature upon earth?* thy Conscience may answer; *Mine*
owne

owne selfe, by reason of my great
sinnes: And that if on the other
side thou wert asked, *What thou*
esteemest to be the most precious
thing in the world? Thy heart
might answere, *One droppe of*
Christs blood, to wash away my
sins. And as thou tenderest the
saluation of thy soule, liue not
in any wilfull filthinesse. For true
faith, and the purpose of sinning,
can neuer stand together.

5 Approue thy selfe to be a
true seruant of Christ, not only
in thy generall calling, as in the
frequent vse of the Word and
Sacraments: but also in thy
particular, in making consci-
ence to eschew euery knowne
sin, and to obey God in euery
one of his Commandements:
like Iosias, who turned to God
with all his heart, according to all
the law of Moses: And Zachary
and Elizabeth, who walked in all
the Commandements of God with-
out reproofe. But if at any time,
through

1. Kin. 13. 25.

Luk. 1. 6.

through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by vnfained repentance; praying for pardon, till thy conscience bee pacified, thy hatred of sinne encreased, and thy purpose of amendment confirmed.

6 Beware of affecting popularitie by adulation: the end neuer proves good. And though attained by due desert; yet mannage it wisely, lest it proue more dangerous than contempt. For States desire but to keepe downe, whom they contemne for their vnworthinesse: but to cut off, whom they enuie for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth, nor neglecteth popularitie. But in any wise take heede of harbouring a * discontented minde, for it may worke thee more wee, than thou art aware of. It is a speciall mercie, in the mul-

* Socrates in forum egres-
sus. Quam
multu ego in-
quit) no egeo?
Non est ergo
pauper, qui
caret, sed qui
eget.

multitude of so many blessings,
as thou doest enjoy, to haue
some crosses. God giues thee ma-
ny blessings, lest through want
(being his child) thou shouldest
despaire: And he sends thee
some crosses, lest by too much
prosperity (playing the foole)
thou shouldest presume. Many
who haue mounted to great
dignities, would haue contented
themselves with * *meaner*: had
they knowne their^a great dan-
gers: Affect therefore compe-
tencie rather than eminencie.
And in all thy will, haue euer
an eye to Gods will, lest thy self-
action turnes to thine owne de-
struction. Happy the man, who
in this short life is least known
of the World, so that he doth
truly know God, and himselfe!
Whatsoever crosse therefore
thou hast to discontent thee; re-
member, that it is lesse than thy
sins haue deserved. Count ther-
fore Christ thy chiefest ioy,
and

* *Dimidium
plus toto.*

Hesiod.

^a *Fariūt flum-
mos fulmina
montes. Hor.
Tangūt mag-
nos tristia
fata deos.*

Guid.

*Αἰδᾷ βῆσιν
Qui notus mi-
nis omnibus;
ignotus mo-
ritur sibi.
Senec.*

and sinne, thy greatest griefe: estimate no want, to the want of Grace; nor any losse, to the losse of Gods fauour: And then the discontentment for outward meanes shall the lesse perplexe thine inward minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition, *Wee brought nothing into this World, and it is certaine, that wee can carry nothing out. And having foode and raiment, let vs be therewith content: But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition. Pray therefore with wise Agur: O Lord, giue me neither pouertie nor riches: feede me with foode conuenient for me, lest I be too full, and denie thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of* my

1. Tim. 6. 7,
8.

*Infamia dam-
nandis sunt,
qui tam mul-
ta tam anxie
congruant,
quoniam sic sunt
pauca opus.
Vices.*

Prou. 30. 8, 9.
*Vinitur exi-
guo melius.
Claud.*

my God in vaine.

7 Bestow no more thought vpon *Worldly things* than thou needs must, for the discharge of thy place, and the maintenance of thine estate: but still let thy care bee greater for *heavenly*, than earthly things: & be more grieued for a *dishonor* done to God, than for an *iniurie* offered to thy selfe: But if any priuate iniurie bee offered vnto thee, beare it, as a Christian, with patience. Neuer was an innocent mā wronged, but if *patiently* hee bare his crosse, he *ouercame* in the end. But thy *good name* in the meane while is wounded: beare that also with *Patience*. For hee that at the last day will giue thy *body* a resurrection, wil as sure, in his good time, grant a resurrection to thy *good name*. If *impatiently* thou frettest and vexest at thy wronge, the *harm* which thou doest thy selfe, is more thā that which thine *Enc-*

Tim. 6. 8, 9.
Gen. 18, 10.
* Col. 3. 1, 2.
Phil. 3. 20.

* Iosh. 7. 9.
Psal. 139.
21, &c.

* Nobilis vin-
cendi genus
est patientia:
vincit qui pa-
titur: si vis
vincere, dis-
ce pati.
Optima iniu-
ria ultio est
oblitio: efficit
enim ut ani-
mū curet, nec
magis ludit,
quā si fūcta
non esset.

mic

mis can doe vnto thee. Neither
 canst thou more reioyce him,
 than to heare that it thorowly
vexeth thee. But if thou canst
 shew *Patience* on earth, God
 will shew himselfe *iust* from
Heauen. Pray forhim; for, if
 thou bee a good man thy selfe,
 thou canst not but reioyce, if
 thou shouldest see thy worst e-
nmie to become a good man
 too. But if he still continueth in
 his malice, and encreaseth in his
 mischief, giue thou thy selfe
 vnto Prayer, committing thy
 selfe, and commending thy
 cause vnto the Righteous Iudge
 of Heauen and Earth; saying
 with *Jeremie*; O Lord of hosts,
 that iudgeth righteously, & triest
 the reins, and the heart: ven-
 geance is thine, & vnto thee haue
 I opened my cause. In the meane
 while, wait (with *Dauid*) on the
 Lord: Be of good courage, and he
 shall comfort thine heart.

Ier. 11. 20.

Ne verbis
 quod scis
 stensu sed
 rebus te osten-
 de scire.

8 The more others commend
 thee

thee for an excellent act, bee thou the more *humble* in thine *owne thoughts*. Affect not the vaine praises of men: the blessed Virgin was troubled when she was truly praised of an *Angell*. They shall be praised of *Angels* in *heaven*, who haue eschewed the praises of men on *earth*. Neither needest thou praise thy *selfe*: deale but vprightly, ^b *others* will doe that for thee. Bee not thou *curious* to know *other mens doings*, but rather be carefull that no man know any *ill dealings* by thee.

9 Esteeme no sinne *little*, for the *curse* of God is due to the *least*: and the least would haue damned thee, had not the Sonne of God *died* for thee. Betwaile therefore the *miserie* of thine owne state: and as occasion is ministred, ^c *mourne* for the *iniquitie* of the *time*. Pray to God to *amend* it, and bee not thou one of them that make it *worse*.

10 Lastly,

^b Psal. 49. 13

^c Ezech. 9. 4.
Psal. 69. 9, 10
Mark. 3. 5.

*¶ Hæu fugi-
unt frans non
remorante
dier.*

Psal. 90. 9,

10, 15.

*Nou quàm
diu, sed quàm
bene.*

** Fuit, non
vixit. Senec.
Non refert
quanta sit vi-
tae duritimi-
tas, sed qualis
sit admini-
stratio.
Vives.*

*Tota vita dies
vixit, ut mi-
rum sit homi-
nes non exa-
tiari q̄dem
toties redem-
tibus.*

** Non potest
presens diem
rati vivere
in qui se non
eam quasi
ultimam vi-
tæ esse
cogitat.*

10 Lastly, thinke often of the *shortnesse of thy life*, and *certaintie of death*: and wish rather a *good life*, than a *long*. For, as *one day of Mans life* is to be preferred before the *longest age of a Stagge, or Raven*: so *one day spent religiously*, is to be higher valued, thā a mans *whole life* that is consumed in *prophanesesse*.

Cast over therefore once e-
very day, the number of thy
dayes, by *subtracting* those that
are past (as being vanished like
yester-nights dreame,) *contra-
cting* them that are to come,
(sith the *one halfe* must be *slept*
out, the *rest* made vncomfor-
table, by the *troubles* of the
World, thine owne *sicknesse*, and
the *death* of friends:) counting
* *onely the present day* thine;
which spend, as if thou wert to
spend *no more*.

Secondly,

Secondly, for thy words.

1 Remember, that thou must answer for every ^aidle word: that in ^bmultiloquie, the wisest man shal ouer-shoot himselfe. Auoide therefore all tedious and idle talke, whereof seldome ariseth comfort, many times repentance: especially beware of *rash* answers, when the tongue *out-runs* the minde. The word was *thine* whilest thou keptst it in: it is * *another*s as soone as it is out. O the shame, when a mans owne tongue shal bee produced a witnesse, to the confusion of his owne face!

^a Mat. 12. 36.

^b Pro. 17. 17.
and 10. 19.

*Dixisse sepe
pœnitui, ta-
cuisse verò
nunquam.*

* Nescit vox
missa reuer-
ti. Quàm peri-
culosum illud,
Lingua quò
vadit?

Let then thy words be few, but *advised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken: *af-* firme no more, than what thou knowest to be *true*; and be rather ^c*silent*, than speake to an *ill*, or to *no* purpose.

Nescit pœni-
tenda loqui,
qui proferen-
da prius suo
tradidit exa-
mini. Cassi-
od. lib. 10.
Epist. 4.

^c Iam. 1. 19.
*Consultius est
tacere, quàm
ineptè loqui.*

O

2 Let

d 1. Pet. 2. 1.
Psal. 3. 2.

*Si mendacem
te norim, ne-
mo tibi credet,
etiamsi affir-
mes verissi-
ma, Arist.*

*Odi tanquam
amaturus.
f Prou. 6. 30.
Acts 3. 17.
1. Tim. 1. 13.
g Psal. 59. 5.
Psal. 101. 7.*

2 Let thy heart and tongue
euer goe together in *honestie &
truth* : hate ^d dissembling and
lying in *another*, detest it in thy
selfe, or God will detest thee
for it: for *hee hateth a lyer, and
his father the diuell alike*. And
if once thou bee discovered to
make no conscience of *lying*, no
man will beleene thee when
thou speakest a *truth*; but if
thou louest truth, more credit
will be giuen to thy word, than
to a liers oath. Great is the pos-
session which *Satan* hath in
those, who are so accustomed to
lying, that they will lie, though
they get nothing by it *them-
selves*, nor are not compelled
vnto it by *others*. Let not thine
anger remaine, when thou seest
the *cause* remooued: and euer
distinguish twixt him that of-
fendeth of ^f *infirmity* (or against
his *will*) and him who offendeth
g *maliciously*, and of *set pur-
pose*: let the one haue *pitie*,
the

the other *instice*.

3 Keepe thy *speech* as cleane
frō all *obscenitie*, as thou woul-
dest thy *meate* from *poyson*: and
let thy talke be ^h *gracious*, that
he that heares thee, may grow
better by thee: & be euer, more
earnest, when thou ⁱ *speakest* of
Religion, than when thou tal-
kest of *worldly matters*.

^h Eph. 4. 29.
Psalm. 1. 2.
Prou. 31. 26.
*Pij est alios
reddere pios.*
ⁱ Psalm. 139. 21
Psalm. 69. 9.

If thou *perceivest* that thou
hast *erred*, *perseuer* not in thine
error: reioyce to finde the
truth, and *magnifie* it. Studie
therefore three things especial-
ly: to *understand well*, to say *well*,
and to *doe well*.

*Si verum au-
dias, silentio
protinus reuo-
vere, illique
canquam di-
vine rei as-
surgo.*

And when thou meetest with
Gods children, bee sure to make
some holy aduantage by them:
learne of them, *all* the good
that thou *canst*; and communi-
cate with them, *all* the good
things that thou *knowest*. The
more good *thou* teachest o-
thers, the more will God still
^k minister vnto thee. For, as the

^k Marke 4.
24, 25.

12. King. 4. 2.

gifts of men, by much vsing, doe perish and decrease : so the gifts of God, by much vsing, doe the more grow & encrease ; like the ¹widowes pitcher of oyle, which the more it powred to fill other vessels, the more it was still replenished in it selfe.

m Eccles. 3. 7
Luk. 2. 19.

*Arcanum tibi creditum
fidelius custodi, quam depositam pecuniam.*

4 Beware that you belecue not all that is *told* you, and that you tell not ^m al that you *heare*: for if you do, you shall not long enioy true friends, nor euer want great troubles. Therefore in accusations, bee first *assured* of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, neuer let *malice in hatred*, make thee to *reneale*, that which loue in *friendship*, bound thee a long time to *conceale*. But for feare of such after-claps, obserue two things.

First, though thou hast *many acquaintance* ; yet make not any thy *familiar friend*, but hee that

that *truly** feares God: Such a one thou neuer needest to feare: For though you should in *some particulars* fall out, yet Christian *loue*, the *maine* ground of your friendship, will neuer fall away, and the *feare of God* wil neuer suffer him to do thee any villany.

Secondly, do nothing in the sight of a *cinill friend*, for which thou canst not be *safe*, vnlesse it bee concealed: nor any thing, for which (if *iust* cause bee offered) thou needest feare him, if he proues thine *vnjust* enemy. If thou hast done any thing amisse, aske God forgiuenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what friendship soeuer is grounded vpon any other *cause* than true Religion; if euer that *cause faile*, the friendship *falleth off*: And the rather; because that as God breedes

O 3

among

*Vera amicitia tantummodo est inter bonos.

Mali nec inter se amici sunt, nec cum bonis.

Ciuilem amicitiam sic habeas, ut putes posse inimicum fieri.

Quod tacere vis, prior ipse taceas.

Bellum non est hominum, sed (quod verbum sonat) belluarum, & vitis non hominibus gerendum.

Ephes. 5. 4.

Psal. 15. 3.

*Irridere pium,
nefas: impium
immane: ho-
minem, inhu-
manum.*

*Nemo videtur
sibi tam vilis,
ut irrideri
careatur.*

Phil. 4. 4.

among men, *Truth, Peace, and Amity*, that we should liue to doe one another good: so the *Diuell* dayly soweth falsehood, *discord*, and enmitie, to cause (if hee can) the dearest friends to deuoure one another.

5 Make not a iest of another mans infirmity: remember thine owne. Abhor the frothie wit of a filthy nature, whose *braines* hauing once conceiued an odde scoffe, his mind trauels (as a woman with child) till he be deliuered of it. Yea, he had rather lose his *best friend*, than his *worst iest*. But if thou be disposed to be *merrie*, haue a speciall care to *three things*:

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it bee not against *Chastitie*: and then be as *merrie* as thou canst, *onely* in the *Lord*.

6 Reioyce not at the fall of
thine *Enemy*; for thou knowest
not what shall bee the manner
of thine *owne end*. But be more
* glad to see the *worst mans a-*
mendment, than his *punishment*.
Hate no man, for feare lest
Christ loues him: who will not
take it well, that thou shoul-
dest hate whom he loueth. *Christ*
loued thee, when thou wast his
Enemy: by the merits therefore
of his blood, he requireth thee,
for his sake to loue *thine Ene-*
mie. Denie him (being a *Chri-*
stian) if thou darest. He asketh
but forgiuenesse for forgiue-
nesse: The forgiuenes of an *100.*
pence, for the forgiuenesse of *ten*
thousand Talents: The *60.* hun-
dred thousand Crownes, for
ten Crownes: Pettie forgiue-
nesse of man, for the infinite
forgiuenesse of Almighty
God. Though thou thinkest
thine *Enemy* vnworthie to bee
forgiuen: yet *Christ* is wor-
thy

Prou. 24. 17.

* Valentini-
anus Imp.
Cum supplicio
mortis aliquis
efficiendus
esset, aiebat se
malle ad vi-
tam reuocare.
Crueliter ani-
mi est alienis
malis gaude-
re, & non mi-
sereri commu-
nem naturam.
Rom. 5. 8, 10.
Ephes. 2. 4.

Mat. 28. 24,
28.

*Psal. 1. 19.
Nec mendacij
utilitas est
diuturna, nec
veritatis
damnum diu
nocet.*

thy to be obeyed.

7 When the glory of God, or good of thy neighbour doth require it; speake the truth; and feare not the face of Man. The frowne of a Prince may sometimes be the fauour of GOD. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tels thee secretly & plainly of thy faults. Hee that seeth thee offend, and tels thee not of thy fault; either flatters thee for fauour, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, bee it iust, bee it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it be true, thou hast a warning to amend: if it bee false, thou hast a caueat what to auoide. So euery way it makes a wise man

*Reprehensio
semper vel
meliores vel
cantiore nos
reddit.*

man better, or warier. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9 Speak not of *God*, but with *feare* and reuerence, and as in his *sight* and hearing. For seeing wee are not worthy to vse his Holy name in our *monthes*: much lesse ought we to *abuse* it vainely in our *talke*. But *ordinarily* to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer *truly* feared God. Pray therefore with *David*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in ^a *praising*, be discreet; in ^b *saluting*, courteous; in ^c *admonishing*, friendly; in ^d *forgiving*, mercifull; in ^e *promising*, faithfull; and bountifull in ^f *recompencing* good seruice: making not the rewards of

*Si reprehendi
fers agere, re-
prehendenda
ne faceris.*

Leuit. 19. 22.

Deut. 28. 58.

Rom. 9. 5.

Ecclel. 5. 15.

Psal. 139. 4, 7.

*Qui facile in
serijs iurabit, in
iocis iurabit:
qui in iocis, &
in mendacio:
Viues.*

Psal. 141. 3.

^a 1. Pet. 5. 12.

^b Rom. 12. 10

^{*} *Affabilitas*

& comitas

sunt nullius

impedijs, & mi-

cittas tamen

magnas con-

glutinant ex-

hibita, dis-

soluunt pre-

termiſſa.

^c 1. Theſ. 5.

26, 14.

^d 2. Theſ. 3. 15

Leuit. 19. 17.

^e Psal. 15. 4.

Ezek. 12. 15.

^f Deut. 15.

13, 14.

vertue, the gifts of favour.

Thirdly, for thy actions.

DOe no euill, though thou mightest : for G O D will not suffer the *least* sinne (without bitter repentance) to escape vnpunished. Leauē not vndone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou haue first taken *counsell at Gods Word*, of the *lawfulnessse* thereof, and prayed for his blessing vpon thy endeavour ; and then doe it in the name of God, with cheerefulnessse of heart, committing the successe vnto him ; in whose power it is, to blesse with his *grace*, whatsoeuer businesse is intended to his glory.

2 When thou art *tempted* to doe an *euill* worke, remember that *Satan* is where his busines is. Let not the childe of God be

Psal. 119. 101
1. Cor. 7. 2.
1. Sam. 30. 3.

1. Cor. 7. 5.
*Inimicus semper
per occasiōi
sue diabolus.*
Greg.

be the instrument of so base a
flaue: hate the worke, if thou ab-
 horrest the *author*. Aske thy
conscience these two questions:
Would I haue another to doe this
unto mee? What shall I answere
Christ in the day of my accounts,
if contrary to my knowledge and
conscience, I shall doe this wic-
kednesse, and sinne against him?
 And remember with *Ioseph*,
 that though *no man* seeth, yet
 God seeth *all*. Flie therefore
 (with *Ioseph*) from all sinnes,
 as well those which are *secret*
 in the sight of God, as those
 that are manifest in the eyes of
men. For God, as hee is *iust*,
 without speedy repentance will
 bring the secret sinnes, as hee
 did *Davids*, to the open light,
 before all *Israel*, and before the
Sunne. Bee therefore as much
 afraid of *secret* sinnes, as of open
 shame. And so auoid *all* in *gene-*
rall, as that thou doest not allow
 to thy selfe any one *particular*,
 or

Mat. 7. 12.

Luke 16. 2.
 2. Cor. 6. 2.
 2. Cor. 5. 10.

Gen. 39. 9.
 11, &c.

2. Sam. 12. 12

Luke 8. 17.
 and 12. 2.

or *darling* sinne, which the *corruption* of thy nature could best agree withall: For the craftie *Diuell* can hold a mans soule as fast by *one*, as by *many* sins; and faster by that *one* which doth please thee, than by all those which begin to bee *abominable* vnto thee. And as thou desirest to auoid a *sinne*: so bee carefull to shun the* *occasion*.

Prou. 5. 8.
and 6. 27.
Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.
Eccles. 3.

Iudg. 7. 37.

3 In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods prouidence, though thou see the *meanes* either *wanting* or *weake*. And if meanes doe offer themselues, bee sure that they be *lawfull*: and hauing gotten lawfull meanes, take heede that thou relie not more vpon *them*, than vpon God himself. Labor, in a lawfull calling, is Gods ordinarie meanes, by which hee blesteth his children with outward things. Pray therefore for Gods *blessing* vpon his owne *meanes*.

meanes. In earthly businesse, beare an *heauenly* minde: doe thou thy best endeavour, and commit the whole successe to the *fore-ordaining wisdome* of Almighty God. Neuer thinke to *thrive* by those meanes which God hath *accursed*. That will not in the end proue *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore both *actions* and *meanes*, endeavour with *Paul* to haue *alway a cleere conscience towards God, and towards men.*

Looke to your selues, what conscience ye haue.

For conscience shall damne, and conscience shall saue.

4 Loue all good things for Gods sake: but God for his owne sake. Whilest thou holdest God thy friend, thou needst not feare who is thine *Enemie*: for either God will make thine *enemy* to become thy *friend*, or will bridle him that hee cannot hurt thee.

Mat. 16. 26.

Hic murus athenicus esto, nil conscire sibi, nulla pallescere culpa, Hor. Acts 24. 16.

Psal. 118. 6, 7
Rom. 8. 31.
Prou. 16. 7.
Gen. 32. 4,
&c.
Gen. 31. 7,
29, 42.
Exod. 32. 25.
Num. 14. 42,
43, &c.

Psal. 27. 11,
12, 13.

thee. No man is ouerthrowne by his Enemy, vnlesse that first his sinne haue *preuailed* ouer him, and God hath left him to himselfe. He that would therefore bee safe from the *fear* of his enemies, and liue still in the *fauour* of his God: let him redeeme the follie of the *time past* with serious *repentance*: looke to the *time present* with Religious *diligence*, and take heede to the *time to come* with carefull *providence*.

5 Giue euery man the honour *due* to his place, but honour a man more for his *goodnesse*, than for his *greatnes*. And of *whomsoever* thou hast receiued a *benefit*, vnto him (as God shall enable thee) remember to be *thankfull*. Acknowledge it louingly vnto *men*, and pray for him heartily vnto God, & count *euery blessing* receiued from God, as a *pledge* of his eternall loue, and a *spur* to a *godly life*.

6 Be

6 Be not proud for any *externall* worldly goods, nor for any *internall* spirituall gifts. Not for *externall* goods, because that as they came *lateily*, so they will *shortly* bee gone againe: their losse therefore is the lesse to be grieved at. Not for any *internall* gifts: for as God gaue them, so will hee likewise take them away: if (forgetting the Giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good almighty God bestowed those gifts vpon thee. Hast thou any *one* *vertue* that moues thee to be *selfe-conceited*? thou hast *twentie* *vices* that may better *vilifie* thee in thine *owne* eyes.

Bee the same in the *sight* of God, who beholds thy *heart*, that thou *seemest* to bee in the *eyes* of men, that see thy *face*. Content not thy selfe with an *outward* good name, when thy
Conscience

*Tu rectè vi-
ues, si curas
esse quod
audis.*

*Hor. Ep. ad
Quint.*

*Nil iuuat bo-
num nomē re-
clamante
Conscientia.*

Conscience shall inwardly tell thee it is vnderued, and therefore none of thine. A *deserued good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the Holy Scriptures, I neuer read of an *Hipocrites* repentance : and no wonder ; for whereas after *sin*, *conuersion* is left as a meanes to *cure all other* sinners ; what meanes remains to *reconuer* him, who hath conuerted, *conuersion* it selfe into sinne?? Woe therefore vnto the Soule that is not, and yet still seemeth religious.

7 Marke the *fearefull ends* of notorious euill men, to abhorre their wicked actions; mark the *life* of the *godly*, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. Obey thy betters, *observe* the wise, *accompany* the honest, and *loue* the Religious. And seeing the corrupt nature of man is prone to *Hypocrisie*, beware

Num. 23.10.
Psal. 37.35.
36.37.

beware that thou vse not the *Exercise* of Religion, as matters of *course and custome*, without *care and conscience*, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feelest thy speciall *corruptions* weakened, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

1. Cor. 1. 28.

Isa. 58. 5, 6.
Mat. 23. 27.
38.
Psal. 51. 56.

8 Endeavour to rule those who liue vnder thine *authoritie*, rather by *loue* than by *feare*: for to rule by ^a loue is *easye* and *safe*, but *tyranny* is euer accompanied with *care* and ^b *terroure*. Oppression will force the oppressed to take *any aduantage*, to shake off the yoke that they are *not able* to beare: neither will Gods *iustice* suffer the sway that is grounded on *Tyrannie*,
long

^a *Ama & impera, Blando vis latet imperio. Auf.*
^b *Qui terret, plus ille timet: fors illa Tyranno cecidit, Claud. de iustis prin.*

^c 1. Pet. 2. 13.

^d Leu 25. 55.

Phil. 5. 16.

1. Cor. 9. 5.

^e Si Pericles
quoties chla-
mydē indue-
ret, apud se di-
cere cōsuevit,
Attende, Pe-
ricles, quod
gestaturus es
imperium in
liberos Athe-
nienses: Plat.
in Apophth.
Quanto ma-
gis tu, quoties
auctoritatem
exerciturus es
apud teipsum
dicere debere?
Memento ho-
mo, quod im-
perium geris
in liberatos
Christianos.
^a Qui statuit
aliquid parte
inauditā alte-
rā, aequum li-
cet statuerit,
haud aequus
fuit, Senec.
in Med.

long to continue. Remember that though by ^c humane ordinance they serue thee; yet by a more peculiar right they are ^d Gods seruants. Yea, now being Christians, not as thy seruants, but above seruants, brethren beloued in the Lord. Rule therefore ouer ^e Christians (being a Christian) in loue and mercy, like Christ thy Master.

9 Remember, that of all actions, none makes a Magistrate more like God (whose Vice-gent he is) than in doing iustice *iustly*: For the due execution whereof:

First, haue euer an open eare to the *iust* complaints of *vnjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keep the other for the *accused*: for ^a hee that decreeth for either part, before *both* bee heard, the decree may be *iust*, but himselfe is *vnjust*.

Thirdly,

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred* : as to belecue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, denie no Iustice, which is *Regia mensura*, to the meanest Subiect : but let the cause of the *poore* and *needie* come in equall ballance with the Rich and Mighty. If thou perceiuest on the one side in a cause, the *high Hills* of *cunning advantage*, *powerfull combination*, and *violent prosecution* : and on the other side, the *low Vallies* of *pouertie*, *simplicitie*, and *desolation* : prepare thy way (as God doth) to iudgement, by **raising Vallies*, and *taking downe Hills*, equalling inequality : that so thou maist lay the *foundation* of thy sentence vpon an *even ground*. In matters of *right* and *wrong*, twixt partie and partie, let

Iudicious
Sir Fr. Bacons
Essaies
of Iudica-
ture.

* Luk. 3.4.5.
Isay 40.3.

* 2. Chr. 19.
10.

Deut. 27. 17.

Abak. 5. 1.

* *Melius ut
pereat unus,
quàm ut
pereat unitas.*
† *Ense rescin-
dendum, ne
pars sincera
trahatur.*

let thy conscience bee carefull,
rather *Ius* * *dicere*, to pronounce
the Law that is made, *Secun-
dum allegata & probata*; rather
than *Ius dare*, to make a Law
of thine owne, vpon the autho-
ritie of *Sic volo, sic iubeo*, fearing
that fearfull malediction: *Cur-
sed bee hee that remooueth his
Neighbours Land-marke*. In tri-
als of life and death, let Iudges
like *Elohim*, in *Iustice*, remem-
ber mercy; and so cast the seuer
eye of *Iustice* vpon the fact, as
that they looke with the piti-
full eye of *Mercy* vpon the
Malefactor, wresting the fa-
uour of *Law*, to the fauour of
Life, where *Grace* promiseth
amendment: but if *Iustice* re-
quireth that * *one*, rather than
unitio must perish, and that a
rotten member must be † cut off,
to saue the *whole body* from
putrifying; *fiat Iustitia*. But
whilest thou art pronouncing
the *Sentence* of Iudgement on
another,

another, remember that thine
owne iudgemēt hangs ouer thine
head. In al causes therfore iudge
aright, for thou shalt be sure to
finde a righteous Iudge, before
whō thou must shortly appeare
to be iudged thy selfe; at what
time thou maist leaue to thy
friend this for thine Epitaph:

*Nuper eram Index, iam Indicis
ante Tribunal*

*Subsistens, paucos : indicor ipse
modo.*

Many (I know not vpon what
grounds) seeme to bee much a-
griued with the Lawes of the
Land: but wiser Men may an-
swere them with the Apostle,
Nos scimus bonam esse Legem,
modo Index ea legitime utatur;
We know that the Law is good, if
a man vse it lawfully. And hee
shall bee vnto mee a righteous
Iudge, whose heart neither cor-
ruption of bribes, feare of foes,
nor fauour of friends can with-
draw frō the conscionable pra-
ctice

1. Tim. 1. 8.

2. Chr. 19. 11.

Etice of these precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat*: *Be of courage, and do iustice, and the Lord will be with the good.*

Pro. 21. 17.

Phil. 4. 8.

*Vita brevis
opisq; mul-
tum, operarij
pigri, & vr-
get Pater-
familias,
Rabb. A-
pophtheg.
Apoc. 22. 12.*

Iames 5. 9.

10. Lastly, make not an occupation of any recreation. The longest vse of pleasure is but short: but the paines of pleasure abused, are eternall. Vse therefore lawfull recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cheerefully the seruice of God, & the duties of thy calling. Thy worke is great, thy time is but short. And *hee who will recompence euery man according to his workes, standeth at the doore.* Thinke how much worke is behind, how slow thou hast wrought in the time which is past; & what a reckoning thou shouldest make, if thy *Master* should cal thee *this day* to thine accounts. Bee therefore carefull hence-foorth, to make the
most

most aduantage of thy *short* time that remaines, as a man would of an *old Lease*, that were neere expiring: and when thou disposest to *recreate* thy selfe, remember how *small* a time is allotted for thy *life*: and that therefore much of that is not to be consumed in *idlenes*, *sports*, *playes*, and *toyish vanities*; seeing the *whole* is but a *short while*, though it bee *all* spent in doing the best good that thou canst: for Man was not created for *sports*, *playes*, and *recreation*: but *zealously* to serue GOD in *Religion*, and *conscionably* to serue his *neighbour* in his *vocation*, and by both to ascertaine himselfe of eternall saluation. Esteeme therefore the losse of * *time*, one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth, that thou maiest be no longer a *Steward* on earth; thy Master may welcome

* Nihil est
aliud tempus
quàm vita,
quam unus-
quisque tan-
tùm se amare
proficetur:
quum rei nul-
lus magis sit
prodigus quàm
temporis.
Ephef. 5. 16.
Luke 16. 2.
Mark. 25. 31.

welcome thee, with an *Engel*
boneferue, and giue thee a bet-
 ter in heauen; where thou shalt
 ioyfully *enjoy* thy Masters *ioyes*
 for euermore.

Meditations for the
Euening.

At Euening, when thou prepa-
rest thy selfe to take thy rest,
meditate on these few
points.

Psal. 90.
 Iob 14 5.
Vive memor
quàm sis cui
breuis. Hor.

I **T**Hat seeing thy *dayes* are
 numbred, there is *one*
 more of thy number spent: and
 thou art *now* the neerer to thy
 end *by a day*.

2 Sit downe a while before
 thou goest to bed, and consider
 with thy selfe what *memorable*
thing thou hast *seene*, *heard*, or
read that day, more than thou
 sawest, heardest, or knewest
 before,

before, and make thy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnesse, acknowledge it to be Gods grace, and giue him the glorie, and count that * day *lost*, wherein thou hast not done *some good*.

3 If by frailtie or strong tentation, thou shalt perceiue that thou hast committed any grieuous sinne or fault; presume not to sleepe, till thou haue vpon thy knees, made a *particular reconciliation* with God in *Christ* for the same: both by confessing the fault, and by feruent praying for the pardon of the same. Thus making thy score euen with *Christ* euery night, thou shalt haue the lesse to account for, when thou

* *Hec perdidisti diem, Tir.*
Vesp. A-
pophthegm.
Nullus sine linea dies.

Ephes. 4. 26.

*Non turps est
veniam pre-
caris; turpe est
Deum aut ho-
minem habere
inimicum.*

*Mibi vindi-
cta, dicit Do-
minus.
Rom. 12. 19.*

*Non est tibi
in in seruum
alicuius, imò
in conseruum
autem.*

thou art to make thy finall reckoning, before his Maiestie in the *Judgement Day*.

5 If thou haue fallen out with any in the day, let not the Sunne goe downe in thine anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and *entreate* him to forgiue thee. If he haue wronged thee, offer him *reconciliation*; and if he will not be reconciled, yet do thou from thy heart forgiue him, Mat. 5. 23. But in any case presume not to be thine owne *reuenger*. For in so doing, thou doest God a *double iniury*. First, in offering to take his *Sword of Iustice* out of his hand, as though he were not *reseruing* the execution of *vengeance* to himselfe. Secondly, in *surping* authoritie over his seruant, without referring the cause to his hearing, and censure, being his, and thy Master.

Besides,

Besides, thou art too partiall to be a Reuenger. For if thou bee to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemie, too heauily. It belongeth therefore to God to reuenge; to thee to forgiue.

And in testimonie that thou hast freely forgiuen him, pray vnto God for the *forgiuenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) doe him good, and *reioyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the childe of God; and his *reward* is with God his *Father*.

*Cui semel lig-
noueris, cura
ut ille sentias
bona fide id
esse actum, &
si qua in re il-
lum iuuare
potes, experia-
tur te ami-
cum. Viues.
Mat. 3. 39.
Rom. 12. 20.*

5 Use not sleepe as a *meanes* to satiate the foggie *lithernes* of thy *flesh*: but as a *medicine*, to refresh thy tyred senses and members: *Sufficient* sleepe quickneth the *minde*, and reui- ueth the *body*: but *immoderate*

*In vitalitate,
tempus quod
somno impon-
ditur, non est
vita.
Vita enim
vigilia est.*

leepe *dulleth* the one, and *fat-
neth* the other.

6 Remember that *many* goe to *bed*, and neuer rise againe, till they bee *wakened* and *raised* up by the fearefull sound of the *last Trumpet*. But hee that *slee-
peth* and *wakeneth* with *prayer*, *slee-
peth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleepe* *securely*, and *safely*, yeeld vp thy selfe into the hands of God, whilest thou art waking: and so go to bed with a reuerence of *Gods Maiesty*, & consideration of thine own *mi-
sery*, which thou maist imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other conuenient place in thy Chamber, and lifting
vp.

vp thy *heart*, thine *eyes* and *hands*, to thy *Heauenly Father*, in the name and mediation of his *holy Sonne Iesus*; pray vnto him, if thou haue the gift of *Prayer*.

1 *Confessing* thy *sinnes*, especially those which thou hast committed *that day*.

2 *Crauing* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3 *Requesting* the assistance of his *Holy Spirit* for amendment of life.

4 In *giuing thanks* for benefits receiued, especially for thy *preservation* *that day*.

5 *Praying* for *rest* and *protection* *that night*.

6 Remembring the state of the *Church*, the *King*, and the *Royall Posteritie*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7 Lastly, commending thy
P 3 *selfe*

selfe and all thine, to his gracious custodie.

All which thou maist doe in these or the like words.

A Prayer for the Euening.



Most Gracious God, and louing Father, who art about my bed, and knowest my down-lying, and mine vp-rising, and art neere vnto all that call vpon thee, in truth and sinceritie, I wretched sinner doe beseech thee, to looke vpon me with the eyes of thy mercie, and not to behold me as I am in my selfe: For then thou shalt see but an vncleane and defiled creature, conceived in sinne, and liuing in iniquitie: so that I am ashamed to lift vp mine eyes to heauen, knowing how grievously I haue sinned against heauen, and before thee: For, O Lord, I haue transgressed all

Psal. 130. 23.
Psal. 45. 18.

Psal. 51. 9.
Heb. 9. 6.

Luk. 15. 18.

Dan. 9. 17.

all thy Commandements & righteous Lawes, not onely through negligence and infirmicie, but oftentimes through wilfull presumption, contrarie to my knowledge: yea contrary to the motions of thy holy spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soule and bodie, to bee the temples of the holy Ghost: I wretched sinner haue defiled both, with all manner of pollution and uncleannesse. My eyes in taking pleasure to behold vanitie, mine eares in hearing impure and vnchaste speeches, my tongue in leasing and euill speaking: my hands are so full of impuritie, that I am ashamed to lift them vp vnto thee: and my feete haue carried mee after mine owne wayes: my understanding and reasoning, which

Ephes. 4. 30.

Psal. 119. 37.
1sa. 6. 5.
1sa. 1. 19.

Ro. 3. 15, 26.

Gen. 6 5.

Psal. 40. 12.

Isa. 1. 6.

2. Sam. 5. 22.

1. Ioh. 3. 20.

are so quick in all earthly matters, are onely *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heavenly* things: my memorie, which should be the *treasurie* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely euill continually*. And these my *sinnes are more in number, than the haire which grow upon mine head*, and they haue growne ouer mee like a lothsome *leprie*: that from the crowne of my head, to the sole of my *foete*, there remains no part which they haue not infected. They make me seeme *vile in mine owne eyes*; how much more *abominable* must I then appear in thy sight? And the *custome* of sinning hath almost taken away the *conscience*.

conscience of sin, and pulled vpon me such *dulnes* of sense, and *hardnes* of heart, that thy iudgments denounced against my sins, by the faithfull *Preachers* of thy Word, do not terrifie me to returne vnto thee by vnfaigned *repentance* for them. And if thou, *Lord*, shouldest but deale with mee, according to thy *iustice*, and my desert, I should vtterly bee confounded & condemned. But seeing that of thine infinite *mercie*, thou hast spared me so long, and still waitest for my *repentance*: I humbly beseech thee, for the bitter *Death*, and bloody *Passions* sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgiue vnto me all my sins and offences, and open vnto me that *euer-streaming fountaine* of the *blood of Christ*, which thou hast promised to open vnder the *New Testament*, to the peni-

Zach. 13. 1.

Iere. 20. 23.

*Da Domine
quod iubes, &
iube quod vis.
August.*

Mat. 28. 20.
Ioh. 16. 13.

tent of the house of *David*: that all my *sins* and yncleannes may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*: that they neuer bee more scene, to *shame* me in this life, or to *condemne* mee before thy iudgement seate, in the World which is to come. And for as much, O Lord, as thou knowest, that *it is not in Man* to turne his owne heart, *unlesse* thou doest first giue him grace to *convert*: And seeing that it is as easie with thee to *make* me righteous and holie, as to *bid* me to be such: O my God, giue me grace to *doe* what thou *commandest*, & then *command* what thou wilt, and thou shalt finde mee willing to doe thy blessed will. And to this end, giue vnto me thine *holy Spirit*, which thou hast *promised* to giue (to the *worlds end*) vnto all thine *E-lect* people. And let y same thy *holy Spirit* purge my heart, *heale* my

my corruption, *sanctifie* my nature, and *consecrate* my soule & bodie, that they may become the *Temples* of the *holy Ghost*, to serue thee in *righteousnesse* and *holinesse*, all the dayes of my life: That when (by the direction & assistance of thy *holy Spirit*) I shall *finish* my course in this short and transitorie life; I may cheerefully leaue this World, & resigne my *Soule* into thy *Fatherly hands*, in y assured confidence of enioying everlasting life with thee, in thine Heauenly Kingdome, which thou hast prepared for thine elect Saints, who loue the *Lord Iesus*, and expect his appearing.

1. Cor. 3. 16,
17.
Luk. 1. 74.

Act. 13. 65.
2. Tim. 4. 7.

Psal. 31. 5.

Mat. 25. 34.
2. Tim. 4. 8.

In the meane while, O Father, I beseech thee, let thy *holy Spirit* worke in me such a serious repentance, as that I may with *teares* lament my sinas past, with *griefe* of heart bee humbled for my sinnes present, and with all mine *endeavour*, resist the

Psal. 119. 18.

Psal. 51. 15.

Psal. 119. 14.

the like filthie finnes in times to come. And let the same thy *holy Spirit* likewise keepe me in the *unitie* of thy *Church*, leade me in the *truth* of thy *Word*: & preserve mee, that I neuer swarue from the same, to *Poperie*, nor any other errour or false worship. And let thy *Spirit* open mine *eyes* more and more, to see the *wondrous things* of thy *Law*: and open my *lips*, that my mouth may daily defend thy *Truth*, and set forth thy *Praise*. Encrease in me those *good gifts*, which of thy *mercies* thou hast already bestowed vpon me, and giue vnto me a *patient spirit*, a *chaste heart*, a *contented minde*, *pure affections*, *wise behauiour*, and all other graces which thou seeest to be necessary for me: to gouerne my *heart* in thy feare; & to guide all my life in thy fauour: that whether I *live* or *die*, I may *live* & *dye* vnto thee, who art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Electiō, Creation, Redemption, Vocation, Iustification, Sanctification*, and *Preseruatiō* from my child-hood vntill this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity*: and more specially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soule, furnishing mee with all *necessary* good things, that I stand in need of. And as thou hast *ordained the day for man to trauell*
in,

*in, and the night for him to take his rest: so I beseech thee, sanctifie vnto mee this nights rest and sleepe, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine, being refreshed with moderate sleepe and rest; I may bee the better enabled to walke before thee, doing all such good workes, as thou hast appoynted: when it shall please thee, by thy diuine power to waken mee the next morning. And whilest I sleepe; doe thou, O Lord, who art the keeper of Israel, that neuer stum-
breth, nor sleepest, watch ouer me in thy holy prouidence, to protect me from all danger, so that neither the euill angels of Satan, nor any wicked enemy, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy ho-
ly Angels, that they (at thine appointment) may pitch their tents*

Psal. 121. 5.

Apoc. 12. 7.

Psal. 34. 7.

tents round about mee, for my defence and safetie : as thou hast promised that they should doe about them that feare thy Name. And knowing that thy Name is a strong Tower of defence vnto all those that trust therein; I here recommend my selfe (and all that do belong vnto me) vnto thy holie protection & custody. If it be thy blessed will to call for mee in my sleepe: O Lord, for Christ his sake, haue mercie vpon me, and receiue my soule into thy Heauenly Kingdome. And if it bee thy blessed pleasure to adde more dayes vnto my life: O Lord, adde more amendment vnto my dayes: and weane my mind from the loue of the world, and worldly vanities: and cause me more and more to settle my conuersation on Heauen, and heavenly things. And perfect daily in mee, that good worke which thou hast begun, to the glory

Prou. 18.10.

glory of thy Name, and the saluation of my sinfull soule.

O Lord, I beseech thee likewise, saue and defend from all euill and danger, thy whole Church, the Kings Maiestie, the Prince Charles, together with the Princely Count Palatine of Rhene, and the Religious Princessse Elizabeth, his wife: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happinesse. Blesse the Nobility, Ministers, & Magistrates of these Churches and kingdomes, each of the with those graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and consolation to all thy people, whō thou hast thought meet to visit with any kinde of sicknesse, crosse, or calamitie. Hasten, O Father, the comming of our Lord Iesus Christ. Make me euer mindfull of my last end, and of the reckoning

Apoc. 6. 10.
22, 20.

knowing that I am to make vnto thee therein: and in the meane while, carefull, so to follow Christ in the regeneration during this life, as that with Christ I may haue a portion in the resurrection of the iust, when this mortall life is ended. These graces, and all other blessings, which, thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and craue at thy hands, in the name and mediation of Iesus Christ thy Sonne, and in that forme of Prayer, which hee himselte hath taught mee to say vnto thee. *Our Father, &c.*

Mat. 19. 28.

Luk. 14. 14.

Another shorter Euening Prayer.



Eternall GOD, and heauenly Father, if I were not taught and assured by the promises of thy Gospell, and the

Luk. 22. 61.

Luk. 7. 47.

Luk. 18. 14.

Luk. 5. 20.

Psal. 103. 8.

Mat. 11. 28.

Ezech. 18.

21, 22, &c.

Deut. 17. 26.

Gal. 3. 10.

the examples of *Peter, Magdalen*, the *Publican*, the *Prodigall childe*, and many other *penitent* sinners: that thou art so full of *compassion*, and so ready to forgive the greatest sinners, who are *heaviest laden* with sinne, at what *time soever* they returne vnto thee with penitent hearts, *lamenting* their sins, and *implo- ring* thy grace: I should *despaire* for mine owne sins, and be vterly discouraged, from presuming to come vnto thy presence: considering the *hardnes* of my heart, the *unrulinesse* of my affections, and the *unclean- nesse* of my conuersation, by meanes whereof I haue transgressed *all thy lawes*, and deserued thy *curse*, which might cause my *body* to bee smitten with some *fearfull disease*, my *soule* to languish with the death of sinne, my good *name* to bee traduced with scandalous *reproches*, & make mine *Estate* li-
able

able to all manner of *crosses*, and *casualties*. And I confesse, Lord; that thy *mercie* is the cause that I haue not been *long agoe confounded*. But, O my God, as thy *mercie* onely stayed thy iudgement from falling vpon mee hitherto; so I humbly beseech thee, in the *bowels* of the *mercie* of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with mee according to my *deserts*, but that thou wouldest *freely* and *fully* remit vnto me all my *sins* and *transgressions*: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy Sonne *Iesus Christ* hath *shed* for mee. For he alone is the *Physician*, & his *blood* onely is the *medicine* that can heale my *sicknesse*. And hee is the *true brazen Serpent*, that can cure that *poison*, wherewith the *fiery serpents* of my *sins* haue stung & poisoned my sick and

Lam. 3. 22.

Mal. 3. 6.

Col. 3. 12.

Mat. 3. 17.

Psal. 15. 7.

Psal. 28. 4.

Hos. 13. 5.

Isa. 1. 16, 18.

Mat. 9. 12.

1. Ioh. 1. 7.

Ioh. 3. 14.

Gal. 4. 5, 6.

1. Thes. 5. 23.

1. Pet. 5. 8.

and wounded soule. And giue mee, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirme my *faith*: encrease my *repentance*, enlightening my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me throughout*, that my *whole bodie, soule, and spirit* may bee kept *unblameable untill the glorious comming of my Lord Iesus Christ*. And now, O Lord, I giue thee heartie *thanks*, and *praise*, for that thou hast this *day* preserved me from all *harmes* and *perils*, notwithstanding all my *sinnes* and *ill deserts*. And I beseech thee likewise defend mee this *night* from the *roaring Lion*, which *night and day* seeketh to deuoure me. Watch thou, O Lord, ouer me this *night*, to keepe mee from his *tentations* and *tyrannie*: and let thy *mercie* shield me from his *vnappeasable rage* and

and malice. And to this end, I
commend my selfe into thy
hands and protection: beseech-
ing thee, O my Lord and God,
not to suffer *Satan*, nor any of
his euill *members*, to haue po-
wer to doe vnto mee any hurt
or violence *this night*. And
grant, good Lord, that whe-
ther I *leepe* or *wake*, *liue* or *dye*,
I may *leepe*, *wake*, *liue* and *dye*
vnto thee, and to the glorie of
thy *name*, and the saluation of
my *soule*. Lord, blesse and de-
fend al thy chosen people euery
where. Grant our *King* a long
and happie raigne ouer ys.
Blesse the Prince *Charles*, the
Prince *Palatine* of *Rhene*, and
the vertuous *Princesse* *Eliza-
beth* his Wife, together with all
our Magistrates, and Ministers:
comfort them who are in mi-
serie, neede, or sicknesse:
Good Lord, giue mee grace
to be one of those *wise Virgins*,
which may haue my heart
pre-

Psal. 31. 5.

Mat. 25. 2.

prepared like a *Lampe* furnished with the *Oyle of Faith*, and *light of good Workes*, to meete the Lord *Iesus*, the sweet *Bridegroom* of my *soule*, at his second and sudden *comming* in glory. Grant this, good Father, for *Christ Iesus* sake, my onely *Saniour* and *Mediatour*, in whose blessed Name, and in whose owne words I call vpon thee, as hee hath taught mee:

Our Father, which, &c.

Afterwards say:

Thy grace, O Lord *Iesus Christ*; thy loue, O *Heauenly Father*; thy comfort and consolation, O *holy and blessed Spirit*, bee with mee, and dwell in my heart, this night, and euermore. Amen.

Then rising vp in a *holy reuerence*, meditate as thou art putting off thy clothes.

Things

Things to be meditated upon, as
thou art putting off thy clothes.

1 **T**hat the day is comming
when thou must bee as
barely *vnstript* of all that thou
hast in the *World*, as thou art
now of thy clothes; thou hast
therefore heere, but the *use* of
all things, as a *Steward*, for a
time, and that vpon *accounts*.

Whilest therefore thou art tru-
sted with this *Stewardship*, bee
wise and *faithfull*.

2 When thou seest thy bed,
let it put thee in minde of thy
grau; which is now the *bed* of
Christ: For *Christ* (by laying his
holy body to rest three dayes, &
three nights in the *grau*) hath
sanctified, and (as it were) *war-*
med it for the bodies of his
Saints, to rest and sleepe in, till
the morning of the *Resurrecti-*
on: So that now, vnto the *faith-*
full, death is but a sweet *sleepe*,
and

*Nudus in
hunc mun-
dum veni,
nudus quo-
que abibo.*

Luk. 16. 2.

Mat. 24. 2.

Iob. 17. 13.

*Ut somnus
mortis, sic le-
tus inago
sepulchri.*

Mat. 12. 40.

1. Thef. 4. 14.

Isa. 57. 2.

Isa. 26. 20.

and the *grave* but Christs *bed*, where their bodies *rest & sleepe* in *peace*: vntill the ioyfull *morning* of the *Resurrection* day shal *dawne* vnto them.

Psal. 4. 8.

Let therefore thy *bed-clothes* represent vnto thee the mould of the *earth*, that shal couer thee: thy *sheetes*, thy *winding-sheete*: thy *sleepe*, thy *death*: thy *making*, thy *resurrection*. And being laid downe in thy *bed*, when thou perceiuest *sleepe* to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening euery Morning thy heart, and shutting it vp againe euery Evening, with the *Word of God*, and *Prayer*, as it were with a *locke and key*: and so beginning the day with Gods worship, continuing it in his feare, and ending it in his fauor, thou shalt bee sure to finde the *blessing of God*

God vpon all thy dayes labours
and good endeouours : and at
night thou mayest assure thy
selfe, thou shalt sleepe safely, and
sweetly in the armes of thy hea-
uenly Fathers prouidence.

Thus farre of the Pietie, which
euery Christian, in priuate ought
to practice euery day. Now fol-
loweth that, which hee (being a
Householder) must practise pub-
likely with his Family.

*Meditations for household
Piety.*

IF thou be called to the go-
uernment of a Family, thou
must not hold it sufficient to
serue God, and liue vprightly
in thine owne person : vnlesse
thou cause all vnder thy charge
to doe the same with thee.
For the performance of this
dutie, God was so well pleased
with *Abraham*, that hee would
not hide from him his counsell.

Q

For

Gen. 18. 17.

19.

Gen. 4. 14.

Iosh. 24. 15.

Deut. 6. 7.

For (saith God) *I know him that he will command his sons, and his Household after him, that they keepe the way of the Lord, to doe righteousness and Iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him. And Abraham had 318. men-seruants, which were thus borne and catechized in his house; with whose helpe he rescued also his nephew Lot from the captiuitie of his enemies. And religiously-valiant Ioshuah protesteth before all the people, that if they all would fall away from the true worship of God, yet that hee and his house would serue the Lord. And God himselfe giues a speciall charge to all House-holders, that they doe instruct their Familie in his Word, and craine them vp in his feare and seruice. These words which I command thee this day, shall bee in thy heart, and thou shalt whet them*

them continually upon thy children, & shalt talke of them, when thou tarryest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, &c. Thou shalt feare the Lord thy God, & serue him. David according to this law, had so ordered his Family, That no deceitfull person should dwell in his house, but such as would serue God, and walke in his way. And Religious Hester had taught her Maides to serue God in fasting and prayer. And (the more to further thy family in the zeale of Religion) settle euer thy chiefest affection on those whom thou shalt perceiue to be best addicted to true Religion. This also will turne to their owne aduantage in a double respect. First, God will the rather blesse and prosper the labour and handie worke of such godly seruants. For Laban perceiued, that God blessed him for

Psal. 101.6.

Hest. 4.16.

Gen. 30.37.

Gen. 39. 3.

Gen. 39. 22,
23.

Jacobs sake : And *Potiphar* saw, that the *Lord* made all that *Ioseph* did, to prosper in his hand : yea when innocent *Ioseph* was cast into Prison, his *Keeper* saw, that whatsoever he did, the *Lord* made it to prosper : and therefore the *Keeper* committed all the charge of the Prisoners into *Iosephs* hand. Secondly, the tru-
liar a man doth serue *God*, the faithfuller he will serue thee.

2 If euery *Honsholder* were thus carefull, according to his duty, to bring vp his Children and Family in the service and feare of *God* in his owne house, then the house of *God* should be better filled, and the *Lords Table* more frequented euery *Sabbath* day ; and the *Pastours* publike preaching and labour would take more effect than it doth. The streets of Townes & Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane
 scor-

scorners of true *Piety & Religion*; *West-minster-Hall* would not bee so full of contentions, wrangling suits, and vnchristian debates: & the *prisons* would not be *every* Sessions so full of Theeves, Robbers, Traitors, and Murtherers. But (alas) *most* Housholders make no other vse of their *Servants*, than they doe of their *beasts*. Whilest they may haue their *bodies* to doe *their* seruice, they care not if their *Soules* serue the *Devill*. Yet the common complaint is; that *faithfull* and *good* servants are scarce to be found. True; but the reason is, because there are so many *prophane* and *irreligious* Masters: for, the example & instruction of a *Godly* and *Religious* Master, will make a good and a *faithfull* servant, as may witnesse the examples of *Abraham*, *Ioshua*, *Dauid*, *Cornelius*, &c. who had good servants, because they were *Religious*

Masters, such as were carefull to make their seruants Gods seruants.

It is the *chiefe* labour and care of most men, to *raise*, and to *aduance* their house; yet let them *rise up early*, and *lie downe late*, and *eate the bread of carefulnesse*, all will be but in vain, for *except the Lord build a house*, (that is, *raise vp a family*) *they labour in vaine*. For God hath sealed this, as an *irrenocable decree*, that *he will poure his wrath upon the Families that call not upon his name*: yea, God will *take the wicked*, and *plucke him out of his Tabernacle*, and *roote him out of the land*, &c. Yea, when his *iniquities are full*, hee will *make the land to spue out euery Canaanite*. Religion then, and the *Service of God in a Family*, is the *best building*, and *surest entailing of House and Land*, to a *man and his posterity*: for the *righteous Man shall inherit*

Psal. 127. 12.

Lev. 10. 25.

Psal. 52.

Gen. 15. 16.

Leuit. 18. 25.

Psal. 3. 7. 29.

herit the land, and dwell therein for ever.

As therefore if thou desirest to haue the *bleſſing* of God vpon thy *ſelfe*, and vpon thy *family*: either before or after thy owne priuate deuotion, call euery morning *all thy family* to ſome *conuenient* roome; and firſt, either reade thy ſelfe vnto them a chapter in the Word of God, or cauſe it to be read diſtinctly by ſome other. If leiſure ſerue, thou mayeſt * *admoniſh* them of ſome remarkable good notes; and then kneeling downe with them in reuerent ſort, as is before deſcribed, pray with them in this manner:

Morning Prayer for a Family.

O Lord our God and heauenly *Father*, who art the onely Creatour and Governour of heauen and earth,

Q 4

and

* Orig. would haue the Word expounded in Chriſtian houſes, *Hom. 9. in Lewis: Auguſtine ſaith: that which the Preacher is in the Pulpit, the ſame the Houſeholder is in the houſe.*

and all things therein contained, wee confesse that we are *unworthie* to appeare in thy sight and presence, considering our manifold sinnes, which we haue committed against *Heauen, and before thee*: & how that we haue been *borne* in sinne, and do *daily* breake thy holy Lawes and Commandements, contrary to our knowledge & consciences; albeit that we know that thou art our *Creator*, who hast *made* vs; our *Redeemer*, who hast *bought* vs with the *blood* of thine only begotten Sonne; and our *Comforter*, who bestowest vpon vs, all the good and holie *graces*, which wee enioy in our soules and bodies. And if thou shouldest but deale with vs, as our wickednesse, and vnthankfulnesse haue deserued: what other thing might wee (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come, *wrath,*

wrath, and euerlasting condemnation? Yet, O Lord, in the obedience of thy Commandement, & in the confidence which we haue in thy vnspeakable & endlesse mercy in thy Son, our Sauour Iesus Christ: wee thy poore seruants, appealing from the Throne of Iustice, (where wee are iustly lost and condemned) to thy Throne of grace, (where mercy raigneth, to pardon abounding sinne:) doe from the bottom of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences & misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent Lambe, which he so abundantly shed (to take away the sins of the world) all our sins, both original and actual, may be so clensed & washed from vs, as that they may neuer be laid to our charge, nor euer haue power to rise vp in Iudgement against vs.

Q5

And

And we beseech thee, good Father, for *Christ* his death and passions sake, that thou wilt not suffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath *threatned*, and our sinnes haue iustly deserued. And for as much, O Lord, as wee are taught by thy Word, that *Idolaters, Adulterers, Conuotous men, Contentious persons, Drunkards, Gluttons; and such like* inordinate liuers, shall not inherit the *Kingdome of God*: powre the grace of thy *Holy Spirit* into our hearts, whereby wee may be *enlightened* to see the filthinesse of our sins, to abhorre them: and may be more and more *stirred* vp to liue in *newnesse* of life, and loue of thy *Maiesty*; so that we may daily encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, Oh Lord, we render

der vnto thee most heartie
thanks, for that thou hast ele-
cted, created, redeemed, called,
iustified, and sanctified vs in
good measure in *this* life, and
giuen vs an assured hope that
thou wilt glorifie vs in thy hea-
uenly Kingdome, when this
mortall life is ended. Likewise
wee thanke thee for our life,
health, wealth, libertie, prospe-
ritie, and peace; especially, O
Lord, for the cōtinuance of thy
holy *Gospell* among vs, and for
sparing vs so long, and granting
vs so gracious a time of *Repen-*
tance. Also wee praise thee, for
all other thy mercies bestowed
vpon vs; more especially, for
preseruing vs this night past,
frō all dangers that might haue
befalne our soules or bodies.
And seeing thou hast now
brought vs safe to the *begin-*
ning of this day, wee beseech
thee *protect and direct* vs in the
same. Blesse and defend vs in
our

our *going out, & comming in*, this day and euermore. Shield vs, O Lord, from the tentations of the Diuell, and grant vs the custody of thy *Holy Angels*, to defend and direct vs in all our *wayes*.

And to this end wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and Almighty *tuition*. Lord defend them from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse sinne*, especially those whereunto our *natures* are most *prone*. Set a *watch before the doore of our lips*, that we offend not thy *Maiestie*, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs *patient mindes*, *pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better be

be inabled to serue thee in holinesse and righteousness. And seeing that all *mans* labour without thy blessing is in vaine, blesse euery one of vs in our seuerall places and callings, *direct thou the worke of our hands vpon vs, euen prosper thou our handyworke;* (for except thou *guide vs* with thy *grace*, our endeouours can haue no good *successse*.) And prouide for vs all things which thou, O Father, knowest to bee needfull for euery one of vs, in our soules and bodies this day. And grant that we may so passe through the *pilgrimage* of this short life: that our hearts being not *settled* vpon any transitorie things, which wee meete with, in the way: our *soules* may euery day bee more and more *ra- nished* with the loue of our *home*, and thine euerlasting *Kingdome*.

Defend likewise, O Lord, thy Vniuersall Church, and euery parti-

particular member thereof: especially wee beseech thee to continue the peace and prosperitie of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all euils and dangers, our gracious *King*, our hopefull *Prince Charles*; together with the *Princely Palsegrau* of *Rhene*, and Religious *Princesse Elizabeth* his Wife. Multiplie their dayes in blisse and felicitie: and afterwards crowne them with euerlasting ioy & glory. Bless all our Ministers, and Magistrates, with all graces needfull for their places, and gouerne *thou* them, that they may gouerne vs *in peace and godlinesse*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either *with an euill conscience*, because they haue sined against thy
Word,

Word, or for a good conscience, because they will not sinne against thy *truth*. Make the first to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon vpon repentance, for the greatest *sinnes* of the chiefeſt ſinner in the World. And for the other, let not, O Lord, thy long ſufferance either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliuerance*, which way may ſtand beſt with their *comfort*, and thy *glory*.

Giue euery one of vs grace, to be alwayes mindfull of his laſt end, & to be prepared with faith and repentance, as with a *wedding garment*, againſt the time that thou ſhalt call for vs out of this ſinfull world. And that in the meane while wee may

may so in all things, and aboue all things, seeke thy *Glory*, that when this mortall life is ended, we may the be made partakers of *immortality*, and life eternall in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seeest to be necessary for vs, and for thy whole Church, we humbly beg and craue at thy hands; concluding this our imperfect prayer, in that *absolute* forme of prayer which Christ himselfe hath taught vs, saying:

Our Father, &c.

After prayers, let everyone of thy Houshold (taking in the feare of God such a breakefast or refreshing as is fit) depart: the children to Schoole, the seruants to their worke; euery one to his office, the Master and Mistris of the Family to their callings,

or

or to some honest exercises for recreation, as they thinke fit.

*The Practice of Pietie at meales,
and the manner of feeding.*

BEfore Dinner and Supper, when the Table is couered, ponder with thy self vpon these *Meditations*: to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

*Meditations before Dinner
and Supper.*

Meditate that *Hunger* is like the sicknesse called a *Woolfe*: which if thou doest not feede, will deuoure thee, and eate thee vp: and that meate and drinke, are but as *Physicke*, or meanes which God hath ordained, to relieue and cure this naturall infirmitie, and necessitie of man. Vse therefore to
eate

*Hoc me docu-
isti, ut quem-
admodum me-
dicamenta, sic
alimenta
sumpturus
accedam.
Aug. lib. 10.
Conf.*

* *Maiores sumus
& ad maiora
genus, quam
ut mancipium
sumus mei cor-
poris. Senec.*

* *Of Galat,
which signi-
fiesh mans
Dung, as
Ezech. 4.
15, 17.*

eat and to drinke, rather to sustaine and refresh the *weaknesse* of nature; than to satisfie the sensualitie and delights of the flesh. Eat therefore to liue, but liue not to eat. A Skauenger, whose liuing is to emptie, is to bee preferred before him that liueth but to fill priuies. There is no seruice so ** base*, as for a man to be a slaue to his belly. The Apostle termeth such, *Belly-gods*, *Phil. 3. 19.* Therefore wee may boldly terme them as the Scriptures doe other Idols, ** Gillulim*, *Dungie-gods*, *Hab. 2. 18, 19. 2. King. 17. 12.* And as no one action (Gods ordinance excepted) makes a man more to resemble a *beast*, than eating or drinking: so the *abuse* of eating and drinking to *surfetting, drunkennesse, & spew- ing*, makes a man more *vile* than a *beast*.

2. Meditate of the *omnipotence* of God, who made all these

these creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* through the vniuersall world, maintaining all their liues, which hee hath giuen them: which surpasseth the wisdome of all the Angels in heauen: and of his *clemency and goodnesse*, in feeding also his *very enemies*.

Heb. 11.3.

Psal. 145.
15, 16.

Mat. 5. 14,
45. &c.
Act. 14. 17.

3 Meditate, how many sorts of Creatures, as *beasts, fish, and fowle*, haue lost their liues, to become foode to nourish thee: and how *Gods providence* from remote places hath brought all these *portions* together on thy table, for thy nourishment: and how by these dead creatures hee maintaines thee in *health and life*.

4 Meditate, that seeing thou hast so many *pledges* of Gods fatherly *bounty, goodnesse, and mercy* towards thee, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so *gracions*

Hanc ob causam Gensiles mensas sacras & festa nominabant.
Viues.

* Saint Au-
 sten had writ-
 ten ouer his
 table, *Qui-
 quis amat di-
 Etis absentem
 videre famā,
 hanc mensam
 vetitam noue-
 rit esse sibi,*
 Possid. de
 vita Aug.
 Luk. 9. 16.
 Mat. 14. 19.
 and 15. 36.
 Mark. 6. 41.
 and 8. 6.
 Luk. 24.
 Ioh. 6. 11.
 Mark. 26. 30
 Deut. 1. 10.

1. Sam. 9. 13.

Joel. 2. 26.

AA. 27. 35.

gracious a God, to be abused by
 scurrility, ribauldry, or swea-
 ring: or thy fellow-brother, by
 disgracefull back-biting tam-
 ping, or flandering.

5 Meditate, how that thy
 Master Iesus Christ did neuer
 eat any food, but first he blessed
 the Creatures, and gaue thanks
 to his heavenly Father for the
 same. And after his last Supper,
 we reade that he sung a Psalm.
 For this was the Commande-
 ment of God: *When thou hast
 eaten & filled thy selfe, thou shalt
 blesse the Lord thy God, &c.* This
 was the practice of the Pro-
 phets: For, *The people would not
 eat at their feast, till Samuel
 came to blesse their meate.* And
 saith Ioel to Gods people: *Thou
 shalt eat & be satisfied, & praise
 the name of the Lord your God.*
 This also was the practice of
 the Apostles. For S. Paul in the
 ship, gaue thanks before meate,
 in the presence of all the people
 that

that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that haue followed him, and gone before thee. It may bee, because thou hast neuer vsed to giue thanks at meales, therefore thou art now ashamed to begin. Thinke it no shame to *doe* what *Christ* did; but be rather ashamed, that thou hast so long neglected so *Christian* a dutie. And if the *Sonne of God* gaue his Father such great thanks for a dinner of *Barley bread, and broyled fish*; what thanks should such a *sinfull man* as thou art, render vnto God, for such *variety* of good and dainty cheere? How many a true Christian would be glad to *fill* his belly with the morsels which thou *refusest*; and doe *lacke* that which thou *leapest*? How *hardly* do others labour for that which they eat, and

Ioh. 9. 6.
and 21. 6.

Dan. 5. 1, 4.

and thou hast thy foode provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their feasts were accustomed to praise their false gods; what a shame is it for a Christian, (at his dinners & suppers, not to praise the true God, in whom wee live, move, and haue our being?

A& 17. 28.

Iob. 17. 14.

6 Meditate, that thy bodie, which thou dost now so daintily feede, must be (thou knowest not how soone) meate for Wormes: When thou shalt say to corruption, Thou art my Father, and to the Worme, Thou art my Mother and my Sister.

Psal. 69. 12.

Meditate, how that many a Mans table is made his snare: so that through his intemperancy and vnthankfulnesse, the meate which should nourish his body, kills him with a surfeit: in so much, that more are killed with this snare, than with the sword. And seeing that since

Gen. 3. 17.

1. Tim. 4. 4, 5

since the *Curse*, the vse (as of all creatures, so likewise) of meate and drinke, is vnto vs vncleane, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that man liueth not by *bread onely*, but by the *Word* of Gods *Ordinance*, and his *blessing*, which is called the *staffe* of *bread*. Sit not therefore downe to eate, before you *pray*, & rise not, before you giue GOD *thanks*. Feed to suffice *Nature*, yet rise with an *appetite*, and remember thy poore Christian brethren, who suffer hunger, & want those good things, wherewith thou doest abound.

These things, or some of them premeditated: (if there be not a Samuel present) lift vp with all comely reuerence, thy heart, with thy hands & eyes, vnto the great Creatour and Feeder of all Creatures, and before Meate, pray vnto him thus:

Grace

Mat. 4. 4.
Leuit. 26. 26.

Ezech. 4. 16.
and 5. 16.
1. Sam. 9. 13.
Mat. 14. 6.
Luk. 24. 30.
1. Cor. 10. 1.
Rom. 14. 6.
1. Thel. 5. 18.
Eccle. 10. 17.
Luke 21. 34.
Eccle. 31. 10.
Neh. 6. 10.
Amos 6. 6.

1. Sam. 9. 13.
Mat. 14. 19.

Grace before meate.

Psal. 104. 27.

Isa. 1. 10.

Psal. 147. 9.

Job 39. 2.

1. Tim. 4. 5.

1. King. 19. 8.

O Most gracious God, and
 louing Father, who feedest *all Creatures* liuing, which
 depend vpon thy Diuine *providence*: we beseech thee *sanctifie*
 these *Creatures*, which thou
 hast ordained for vs: giue them
 vertue to nourish our bodies, in
life & health: and giue vs grace
 to receiue them *soberly*, and
thankfully, as from thy hands:
 that so in the *strength* of these
 and other thy *blessings*, we may
 walke in the *uprightnesse* of our
 hearts, before thy face, this day,
 and all the dayes of our liues:
 Through Iesus Christ, our
 Lord and onely Sauour. *A-*
men.

Orthus.

Most gracious God, and
 mercifull Father, we be-
 seech

seech thee sanctifie these Creatures to our vse: make them healthfull for our nourishment; & vs thankfull for all thy blessings, through Christ our Lord and onely Sauour. *Amen.*

Another grace before meate.

O Eternall God, in whom we live, move, and haue our being, we beseech thee blesse vnto thy Seruants these Creatures, that in the strength of them we may live, to the setting forth of thy praise and glory: through Iesus Christ our Lord and onely Sauour. *Amen.*

After euery meale, bee carefull of thy selfe and Family, as Iob was for himselfe, and his Children, Iob 1.4. lest that in the cheerfulnessse of eating and drinking some speech hath slipped
R out,

out, which might be either offensive to G O D, or iniurious to Man; And therefore with the like comely gesture and reverence giue thanks vnto God, and pray in this manner.

Blessed bee thy holy name,
 O Lord our God, for these
 thy good benefits, wherewith
 thou hast so plentifully at this
 time refreshed our bodies: O
 Lord, vouchsafe likewise to
 feede our soules with the spiri-
 tuall food of thy holy Word and
 Spirit vnto life everlasting.
 Lord defend & saue thy whole
 Church: our Gracious King,
 our Noble Prince, the Prince
 Palatine of Rhene, and the La-
 dy Elizabeth his wife: Forgiue
 vs our sins, and vnthankfulness,
 passe by our manifold infirmi-
 ties, make vs all mindfull of our
 last end, and of the reckoning
 that wee are to make to thee
 therein, and in the meane while
 grant

grant vnto vs health, peace, and truth, in Iesus Christ our Lord, and only Sauour.

Or thus.

Blessed bee thy holy name, (O-Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgiue vs all our sins and frailties: saue and defend thy whole Church, our *King*, and royall *posterity*, and grant vs health, peace, and truth, in Christ our only Sauour, *Amen.*

Or thus.

WE giue thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporall life: beseeching thee likewise to feede our soules with thy holy Word vnto life euerlasting. Defend (O Lord) thine vniuersall *Church*,

The Practice of Piety.

the King, and his royall Posterity, and grant vs continuance of thy grace and mercy, in Christ our onely Sauour. Amen.

*The Practice of Piety at
Euening.*

At Euening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalmes, either after Supper, or at any other time, obserue these Rules.

*Rules to bee obserued in singing
of Psalmes.*

BEware of singing diuine Psalmes for an ordinarie recre-

recreation ; as doe men of impure Spirits, who sing holy *Psalmes*, intermingled with profane *Ballads*. They are *Gods Word*, take them not in thy mouth in vaine.

2 Remember to sing *Dauids Psalmes*, with *Dauids Spirit*.

Mat. 22. 43.

3 Practice Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.*

1. Cor. 14. 15.

4 As you sing, vncover your heads, and behaue your selues in comely reuerence, as in the sight of God, singing to God, in Gods owne words : but bee sure that the *matter* makes more melodie in your *hearts*, than the *Musick* in your *Eare*: for the singing with a grace in our hearts, is that which the Lord is *delighted* withal, according to that old verse :

1. Cor. 11. 4.

Ephes. 5. 19.
Col. 3. 16.

*Non vox, sed votum, non musica
chordula, sed cor.*

*Non clamans, sed amans, psallit
in aure Dei.*

'Tis not the voice, but vow:
Sound heart, not sounding string:
True zeale, not outward shew:
That in Gods care doth ring.

5 Thou maist (if thou think
good) sing all the *Psalmes* ouer
in order: for all are most diuine
and comfortable. But if thou
wilt chuse some *special* *Psalms*,
as more fit for some *times*, and
purposes: and such, as by the oft
vsage, thy people may the *easi-*
lier commit to memory:

Then sing.

In the Morning, *Psal.* 3. 5. 16.
22. 144.

In the Euening, *Psal.* 4. 127.
141.

For mercy after a sin commit-
ted, *Psal.* 51. 103.

In sicknesse, or heauinesse,
Psal. 6. 13. 88. 90. 91. 137.
146.

When

When thou art recovered, *Psal.*
30.32.

On the Sabbath day, *Psalme*. 19.
92.95.

In time of ioy, *Psal.* 80.98.107.
136.145.

Before Sermon, *Psalme* 1.12.
147. the 1. and 5. Part of the
119.

After Sermon, any *Psalme*
which concerneth the chiefe
argument of the Sermon.


At the Communion, *Psalme*. 22.
23.103.111.113.

For spirituall solace, *Psalme*. 15.
19.25.46.67.112.116.

After wrong and disgrace re-
ceiued, *Psalme* 42.69.70.
140.144.

*After the Psalme, all kneeling
downe in reuerent manner (as
is before described) let the
Father of the Family, (or the
chiefest in his absence) pray
thus.*

*Euening Prayer for a
Family.*


 Eternall God, and
 most gracious Fa-
 ther, wee thine vn-
 worthie Seruants,
 here assembled, do cast downe
 our selues at the *foot-stoole* of
 thy *grace*, acknowledging that
 wee haue inherited our *Fathers*
 corruption, and actually in
 thought, word, and deed, trans-
 gressed *all* thy holy Comman-
 dements, so that in vs natural-
 ly, there dwelleth nothing that
 is good: for our hearts are full
 of secrete pride, anger, impati-
 encie, dissembling, lying, lust,
 vanity, prophanesse, distrust,
too much lone of our selues, and
 the world; *too little* loue of
 thee, and thy kingdome, but
 empty and voide of faith,
 loue, patience, and euery spiri-
 tuall grace. If thou therefore
 shoul-

shouldest but enter into iudgement with vs, and search out our naturall corruption, and obserue all the cursed fruites and effects that wee haue deriued from thence : *Satan* might iustly challenge vs for his own, and we could not expect any thing from thy Maiesty, but thy wrath, and our condemnation, which we haue long agoe deserued. But, good Father, for *Iesus Christ* thy deare Sons sake, *in whom onely thou art well pleased* ; and for the merits of that bitter death, and bloody passion, which wee beleeue that hee hath suffered for vs: haue mercy vpon vs, pardon and forgiue vs all our sinnes, and free vs from the shame and confusion, which are due vnto vs from them, that they may neuer seaze vpon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as

Mat. 3. 17.

R 5 thou

thou hast created *vs* to serue thee, as all other Creatures to serue *vs*: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working, we may haue the inward sight & feeling of our sins, and naturall corruptions, and that we may not bee blinded in the through *custom*, as the Reprobates are: but that wee may more and more loath them, and bee heartily grieved for them, endeououring by the vse of all good meanes to ouercome, & get out of them. Oh let me feele the *power* of *Christ's* death, killing sin in our mortall bodies: and the vertue of his resurrection, raising vp our soules to newnesse of life. Conuert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer *vs* not to bee drowned in the streame of those filthy vices, & sinfull pleasures of this time, where-

Rom 6.6.
Phil. 3.10.

wherewith thousands are carried headlong to eternall destruction: but daily frame vs more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousness and true holiness, wee may so serue and glorifie thee, that living in thy *fear*, and dying in thy *favour*, wee may, in thine appointed time, attaine to the blessed resurrection of the iust, vnto eternall life. In the meane while, O Lord, encrease our *faith* in the sweete promises of the *Gospel*, and our repentance from dead workes, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sinnes, and our loue vnto thy children, especially those whom we shall see to stand in *need* of our helpe and comfort: That so, by the fruites of *piety*, and a righteous life, we may be assured, that thy Holy Spirit doth dwell in vs, and that wee
are

Rom. 8. 29.
Ephes. 4. 24.

are thy Children by *Grace* and *Adoption*. And grant vs, good Father, the continuance of health, peace, maintenance, and all other outward things: so farre forth, as thy Diuine Wisedome shall thinke meete and necessary for euery one of vs.

And heere, *O Lord*, according to our bounden dutie, we confesse, that thou hast beene exceeding mercifull vnto vs all, in things of this life: but infinitely more mercifull in the things of a better life: and therefore wee doe heere from our very soules, render vnto thee all humble and hearty thanks, for al thy blessings and benefits bestowed vpon our soules and bodies: acknowledging thee to bee that *Father of lights*, from whom we haue receiued all those good and perfect gifts; and vnto thee alone for them, wee ascribe to be due, all glory, honour

nour and praise, both now and
euermore. But more especial-
ly, we praise thy Diuine Maie-
stie, for that thou hast defen-
ded vs *this day* from all perils
and dangers : so that none of
those iudgements (which our
sinnes haue deserued) haue fal-
len vpon any one of vs. Good
Lord, forgiue vs the sins which
this day we haue committed
against thy diuine *Maiesty*
and our brethren : and for
Christ his sake, bee reconciled
vnto vs for them. And we be-
seech thee likewise of the same
thine infinite goodnesse and
mercy, to defend and protect
vs, and all that belong vnto vs,
this night, from all dangers of
fire, robberie, terrours of euill
angels, or any other feare or
perill, which for our sins might
iustly fall vpon vs. And that
wee may bee safe *under the sha-*
dow of thy wings; wee here com-
mend our bodies and soules,
and

Psal. 78. 49.

Psal. 91. 5.

Psal. 91. 5.

Gen. 32. 2.
 1. King. 6.
 16, 17.
 Psa. 91. 11, 12
 Heb. 14.

and all that we haue, vnto thine Almighty protection. Lord blesse and defend both vs and them from all euill. And whilest we sleepe, doe thou, *O Father*, (who neuer slumbrest nor sleepest) watch ouer thy children, and giue a charge to thy *Holy Angels*, to *pitch their tents* round about our house and dwelling, to *guard* vs from all dangers: That sleeping with thee, wee may in the next morning be wakened by thee: & so being refreshed with moderate sleepe, wee may be the fitter to set forth thy glory in the conscionable duties of our callings.

And wee beseech thee, O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquillitie of these Kingdomes, wherein wee liue, turning from vs those plagues which the *crying sinnes* of this Nation doe cry for.

Preserue

Preferue our Religious King *James*, from all dangers and conspiracies; blesse and prosper our hopefull Prince *Charles*, the Princely *Palsgrave* of *Rhene*, and the Gracious *Princesse Elizabeth*, his deare wife: all our Magistrates and Ministers, all that feare thee, and call vpon thy name, all our Christian brethren and sisters, that suffer sicknes, or any other affliction or misery: especially those, who any where do suffer persecution, for the testimonie of thy *Holy Gospel*, grant them patience to beare thy crosse; and deliuerance, when, and which way it shall seeme best to thy Diuine wisdom. And Lord, suffer vs neuer to forget our last end, and those reckonings, which the we must render vnto thee. In health and prosperity, make vs mindfull of sicknes, and of the euil day that is behind, that these things may

Luk. 21. 35.

Mat. 25. 3.
&c.

may not ouertake vs as a *snare*, but that wee may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweete *Bridegroom* of our soules. And now, Oh Lord most holy and iust, wee confesse that there is no cause, why thou (who art so much displeased with sinne) shouldest heare the Prayer of sinners: but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus* our Lord and Sauour, we humbly beg these, and all other graces which thou knowest to bee needfull for vs, shutting vp those our imperfect requests, in that *most holy Prayer*, which *Christ* himself hath taught vs to say vnto thee: *Our Father, &c.*

Thy grace, O Lord Iesus Christ; thy loue, O heauenly Father; thy comfort and consolation, O holy and blessed Spirit, bee with

with vs, and remaine with vs this night, and for euermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Temples of the holy Ghost*, let them in the feare of God depart euery one to his rest : vsing some of the former priuate meditations for Euening.

Thus farre of the House-holders publique Practice of Piety, with his Family, euery day. Now followeth his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

A *Lmighty G o d* will haue himselfe worshipped, not onely in a *priuate* manner, by priuate persons and families : but also, in a more *publique* sort, of all the godly ioyned together

together in a visible *Church*, that by this meanes hee may be knowne not only to be *God* and *Lord* of euery *singular* person; but also of the *Creatures* of the whole *vniversall* World.

Quest. But why doe not we *Christians*, vnder the *New*, keepe the *Sabbath* on the same *seuenth* day, whereon it was kept vnder the *Old Testament*?

I answer: because that our *Lord Iesus* (who is the *Lord* of the *Sabbath*, and whom the Law it selfe commaunds vs to heare) did alter it from that *seuenth* day, to this *first* day of the *Week*, whereon wee keepe the *Sabbath*. For the holy *Euangelist* notes, that our *Lord* came into the midst of the *Holy Assembly*, on the two first dayes of the two weekes immediately following his *Resurrection*, and then *blessed* the *Church*, *breathed* on the *Apostles* the *Holy Ghost*, and gaue them

Mat. 12. 1.
Gen. 18. 18,
19.

Ioh. 39. 19.
Verf. 26.

them the ministeriall *keyes*, and power of binding and remitting sins. And so it is most probable hee did in a *solemne* manner *every first day* of the weeke, during the forty dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the weeke, the Apostles were assembled) during which time, he gaue Commandements vnto the Apostles, and * *spake vnto them those things which appertaine to the Kingdome of God*, that is, instructed the, how they should, throughout the Churches (which were to be conuerted) *change the Sabbath to the Lords Day*: the bodily sacrifices of beasts, to the Spirituall sacrifices of Praise, Prayer, and contrite hearts; the ^a *Leuiticall Priesthood* of the Law, to the Christian *Ministry* of the Gospell; the Iewish *Temples & Synagogues*, to Churches and

* *AG. 1.2,3.*
Cyril bids vs note, that S. Iohn doth not simply set downe the manner of Christs appearing vnto Thomas, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octauo Dominicam diem esse necessesse est.* Cyril in Iohann. lib. 12. cap. 58.
^a Heb. 7.11.
12
Ephes. 4.8, 11, 12, 13.

and *Oratories* : the Old Sacraments of *Circumcision & Passover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Act. 19. 8.* and *Act. 28. 23.* *Col. 4. 11.* put for the whole *summe* of *Pauls Doctrine*, by which was wrought all these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the Church vnder the *Law* : so hee continued fortie dayes teaching his Disciples in *Sion*, what they should preach, and how they should gouerne the Church vnder the *Gospell*. And seeing it is manifest, that within those fortie dayes, *Christ* appointed what Ministers should teach, and how they should gouerne his Church to the Worlds ende ; it is not to be doubted, but that within those forty dayes hee likewise ordai-

Ephel. 4. 1,
11, 12.

ordained on what day they should keep their *Sabbath*, and ordinarily doe the workes of their Ministerie, especially seeing that vnder the Old Testament, God shewed himselfe as carefull both by his Morall and Ceremonial Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord,^a who hath times and seasons in his owne power, appointed this first day of the weeke to be the very day,^b wherein he sent downe from heauen the *holy Ghost* vpon the Apostles, so that vpon that day they first beganne, and euer after continued the publike exercising of their Ministry, in the ^c preaching of the Word, the ^d administration of the Sacraments, and the ^e loosing of the finnes of penitent sinners. Vpon these and the like grounds, ^f *Athanasius* plainly affirmeth, that the *Sabbath*

^a Act. 1.7.

^b Act. 2.1,
&c.

^c Act. 2.1, 4.

^d Act. 2.38,
41, 43.

^e Act. 2.31, 39

^f Athan. in
frontispicio,
hom. de sent.

bath day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the *Lords Day*, because it was ordained of the Lord, for the memoriall of his *Resurrection*. And as the Name of the ^h Lord honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royall* prerogative, and *transcendent* authority, could; so hee had also reason to change the Holy Sabbath from the seventh day, to *this*, whereon wee keepe it. For as concerning that seventh day, which followed the sixe dayes, wherein God finished the Creation; there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or vpon *greater*

gApoc. 1. 10.
The Scripture of the New Testament, gives not this honorable title to any thing, but onely to the blessed Sabbath and holy Supper. For as he substituted the Lords Supper in stead of the Paskeover: so did he the Lords Day, in the Jewish Sabbaths roome.

^h 1. Cor. 11.
20.

ter reason & occasion, it might very well be changed and altered vnto *some* other seuenth day. For the Commandement doth * not say, Remember to keepe holy *the seuenth day, next following the sixth day of the creation*, or this, or that seuenth day: but indefinitely, Remember that thou keepe Holy *a seuenth day*. And to speake properly, as we take a day for the *distinction of time*, called either a day *naturall*, consisting of 24. houres, or a day *artificiall*, consisting of 12. houres, from Sun-rising, to Sunne-setting: and withall consider the Sun *standing still* at noone, in *Ioshuabs* time, the space of a whole day: and the Sunne *going backe* ten degrees, (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the Iewes themselves could not keepe their Sabbath vpon that *precise* and *inst distinction of time*, called at the

* Wolphij
Chronolog. de
Temp. lib. 2.
cap. 1. pag. 92.
Legis substantia est, sex diebus, terrenis negotijs incumbere, septima diuino cultui dare operam.

Iosh. 10. 12,
13.
2. King. 20.
11.

Christoph.
Heluic. Syst.
const. Theol.
cum Iudeis
cap. de Sab.

the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diuersity of *Meridians*, and the *unequall rising* and *setting* of the Sunne, euery day varieth in some places a *quarter*, in some *halfe*, in other a *whole* day: Therefore the Iewish seventh day cannot precisely bee kept at the *same instant* of time, euery where in the World.

Mat. 12. 8.

Now, our Lord Iesus hauing authority as *Lord over the Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seventh day, vnto the seventh day, whereon Christians doe keepe the Sabbath.

Isa. 65. 17.
&c.
Isa. 66. 22.
Psal. 90. 3.

1 Because that by his *Resurrection* from the dead, there is wrought a *new spirituall Creation* of the World: without which all the *Sonnes of Adam* had been *turned* to euerlasting destru-

destruction, and all the workes
of the first creation had mini-
fired no consolation vnto vs.

And in respect of this new
spirituall Creation, the Scrip-
ture saith, that ^a Old things are
passed away, and all things are
become new: ^b new Creatures,
^c new people, ^d new men, ^e new
knowledge, ^f new Testament,
^g new Commandement, ^h new
names, ⁱ new way, ^k new song,
^l new garment, ^m new wine, ⁿ new
vessels, ^o new Ierusalem, ^p new
Heaven, and a new Earth. And
therfore of necessitie there must
bee in stead of the old, a new
^q Sabbath day, to honour and
praise our Redeemer, and to
meditate vpon the work of our
Redemption, and to shew the
new change of the old Testa-
ment.

3 Because that on this day,
Christ rested fro all the sufferings
of his Passion, and finished the
glorious Work of our Redemp-
tion.

S

tion.

^a 2. Cor. 5. 17

^b Gal. 6. 15.

^c 1. Pet. 2. 10.

^d Ephes. 4. 24

^e Col. 3. 10.

^f Mat. 26. 28

^g Ioh. 12. 14.

^h Apoc. 2. 17.

ⁱ Heb. 10. 10.

^k Apoc. 3. 9.

^l Luk. 5. 36.

^m Apoc. 21.

ⁿ 2. Pet. 3. 13.

^o Isa. 66. 22.

Heb. 4. 9.

8. 7. 1. 2. 3.

tion. If therefore the finishing of the worke of the first creation, whereby God mightily manifested himselfe vnto his creatures, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, & therefore calls it *mine holy Day*: much more doth the new creation of the World, effected by the resurrection of Christ, (whereby hee mightily declared himselfe to bee the Son of God) deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords Day*. For, as the deliuerance out of the Captiuitie of Babylon, being greater, tooke away the name from the deliuerance out of the bondage of Egypt: so the day whereon Christ finished the Redemption of the World, did more iustly deserue to haue the Sabbath kept on it, than on that day, where-

Isa. 58.13.

Rom. 1.4.

Apoc. 1.10.

Ier. 23.7,8.

wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was cōsecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh Day kept according to Gods moral-Commandement. The *Jewes* kept the *last* day of the *Week*, beginning their *Sabbath* with the *night*, when God rested: but Christians honour the Lord *better*, on the first day of the week, beginning the *Sabbath* with the *day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the Worlds *Creation*: but Christians celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords Day* being the first of the *Creation & Redemption*, puts vs in mind, both of the making of the *old*, and redeeming of the *new* world.

Gen. 2. 2.
Leuit. 23. 32.
Neh. 13. 19.

Mat. 28. 1.
Act. 20. 7, 11

Exod. 25. 31.

As therefore vnder the old Testament, God, by the glory consisting of 7. Lampes, *seuen Branches*, &c. put them in remembrance of the Creation, light, and *Sabbaths rest*: So vnder the New Testament, Christ, the true light of the World, approacheth in the midst of the 7. lampes, & 7. golden candlesticks, to put vs in minde to honour our Redeemer in the light of the Gospell of the Lords *seuenth day of rest*. And seeing the Redemption, both for *might and mercy*, so farre exceedeth the Creation; it stood with great reason, that the greater worke should carrie the honour of the day. Neither doth the honourable title of the Lords Day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name *Israel*, added vnto *Jacob*, made the Patriarke the more renowned.

Apoc. 1. 13.

Gen. 32. 28.

The

The reason takē frō the example of *Gods resting* frō the work of the creatiō of the World, continued in force, till y^e Son of *God* ceased frō the worke of the *Redemption* of the world, & thē the former gaue place to the latter.

4. Because it was foretold in the *old Testament*, that the *Sabbath* should be kept (vnder the *new Testament*) on the first day of the weeke.

For, first, in the 110. *Psalme*, which is a Prophecie of *Christ*, and his Kingdome, it is plainly foretold, that there should be a *solemn day of Assembling*, wherein all *Christs people* should willingly come together in the beantie of holinesse. In so much that no raine (of peace shall bee upon those Families, that in that feast will not goe up to *Ierusalem*, (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, & Assembly should be kept, Da-

Psal. 110. 3.

Zach. 14. 27

Pfal. 118. 24.

and sheweth plainly, in *Psalm* 118. which was a prophetic of Christ, as appeares, *Mat. 21. 42* *Act. 4. 11.* *Ephes. 2. 20.* as also by the consent of all the *Jewes*, as *Hiero* witnesseth. Foreshewing how *Christ*, by his ignominious death, should bee as a stone reiected of the Builders, or chiefe Rulers of *Iudea*, and yet by this glorious Resurrection, should become the chiefe stone of the corner: he wisheth the whole Church to keepe holy that day, whereupon *Christ* should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let vs reioyce and bee glad in it.* And seeing that vpon this day, that which *Peter* saith of *Christ*, appeareth to bee true, That God made him both Lord, and *Christ*, *Act. 2. 36.* therefore the whole Church vnder the *New Testament*, must celebrate the Day of *Christ's* Resurrection. *Rabbi Bachay* also saw

saw by the fall of *Adam* on the sixth day, that on the same day *Messias* should finish the worke of *Mans Redemption*. And alluding to the speech of *Boaz* to *Ruth*, *Sleepe unto the Morning*, that *Messias* should rest in his graue all their Sabbath day. And hee gathereth from that speech, *Genesis* 1. on the first day, *Let there be light*; that the *Messias* should rise on the first day of the weeke, from death to life, and cause the Spirituall light of the Gospell to enlighten the World; that lay in the shadow of darknesse and death. The Hebrew authour of the book, called, *Sedar, Olam, Rabba*, cap. 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the *New Testament*) be celebrated vpon this Day. As, that on this Day the

S 4 cloud

Zihar vpon
Gen. fol. 22.

H. Broughton, *Require of concent.*
pag. 50. 51.

Ex H. Wolphij Chron.
de Temp. lib. 2. cap. 2.

Aug. Epist.
ad Ianuar.
119. cap. 13.

Sacramen-
tum hoc fuit
dies illius
octauis quo
Dominus re-
surrexit ad
iustificationē
nostram, &c.
ut scribit ad
Fidem, Cy-
prius, lib. 3.
Ep. 10. Iun. in
Gen. 17. 12.

cloud of Gods Maiestie first sare
upon his people. Aaron and his
Children, first executed their
Priesthood. God first solemnly
blessed his people. The Prinoes of
his people first offered publikely
unto God. The first day wherein
fire descended from Heauen. The
first day of the World, of the Yere,
of Months, of the Weeke, &c.
All shadowing, that it should
bee the first and chiefe holy-day
of the new Testament. Saint
Augustine prooueth by diuers
places, and reasons, out of the
Holy Scripture, that the Fa-
thers, and all the holy Prophets
under the old Testament, did
foresee and know, that our Lords
Day was shadow'd by their eighth
day of Circumcision. And that
the Sabbath should bee changed
from the seventh day, to the
eighth, or first day of the Weeke.
And Iunius out of Cyprian, saith,
that Circumcision was comman-
ded on the eighth Day, as a Sa-
cra-

crament of the eighth Day, when Christ should arise frō the dead. The Councell Fore-Iuliense affirms, that Esay prophesied of the keeping of the Sabbath upon the first day of the weeke. If this Mysterie was so clearly seene by the Fathers, vnder the shadowes of the Old Testament: sure, the god of this world hath deeply blinded their mindes, who cannot see the truth thereof, vnder the shining light of the Gospell. Therefore this change of the Sabbath day, vnder the New, was nothing but a fulfilling of that which was prefigured and fore-prophefied vnder the old Testament.

5 According to their *Lords* minde and Commandement, and the direction of the *Holy Ghost* (which alway assisted the in their *Ministeriall* Office,) the Apostles in all the Christian Churches (which they planted) *ordained*, that the Christians

2. Cor. 4. 4.

^a 1. Cor. 16.

^{1, 2.}

^b The Syriack translation hath,
*Quam congregamus, no-
ficat iustum
est in die Do-
mini nostri,
comeditis &
bibitis.*

The Arabia translation
also hath
thus: *Non co-
editis & bi-
bitis prout
verè, diebus
Domini nostri
dece: & Beza
witnesseth,
that in one
ancient
Greeke co-
pie, there is
read, τῷ
κυριακῷ,
the Lords
Day added
to euery first
day, &c.*

^c 1. Cor. 11.

20, 25, 26.

stians should keepe the Holy Sabbath, vpon that seuenth day, which is the *first Day* of the weeke; ^a Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe yee also. Euery first day of the weeke, &c. ^b when ye come together in the Church (being the Lords Day) to eate the Lords Supper, ^c to remember and shew the Lords death till he come, &c. In which wordes note:

1 That the *Apostle* ordained this Day to be kept holly: therefore a diuine Institution.

2 That the Day is named the *first day* of the weeke: therefore not the *Iewish* seuenth, or any other.

3 *Euery first day* of the weeke: which sheweth a perpetuall.

4 That it was ordained in the Churches of Galatia, as well

as

as of *Corinth*, and he settled one *uniforme order* in all the *Churches of the Saints*: therefore it was *univerſall*.

5 That the exercises of this day, were * *collections* for the poore (which appeares by Act. 2.42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy *Assemblee* after *Prayers*, *preaching* of the Word, and *Administration* of the Sacraments: therefore it was *spirituall*.

6 That he will haue the *collection* (though necessaric) removed, against his comming, lest it should hinder his preaching: but not their holie meeting on the Lords Day; for it was the time ordained for the publike worshippe of the Lord, which argueth a necessitie.

And in the same Epistle, *S. Paul* protesteth, that he deliuered them none other Ordinance,

OR

d 1. Cor. 14.

33.

* As the phrase of breaking of bread, comprehendeth all other exercises of religion, Acts 26.7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: & why should the Apostle require the collections to be made on the first day of the Weeke, but because that on this day the holy assembly was held in the Apostles time?

1. Cor. 14.3
and 15.12.

1. Cor. 14. 37

or Doctrine, but *what he had received of the Lord.* In so much that he chargeth them, that *If any man thinke himselfe to bee a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee wrote vnto them, and ordained among them, to keep their Sabbath on the first day of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can he be either a true Prophet, or haue any grace of Gods Spirit in his heart, who seeing so cleerly the Lords Day to haue been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords Day, to bee a *Commandement* of the Lord? The Iewes confesse this change of the Sabbath, to haue been made by the Apostle, *Peter Alphons. in Dialog. contra Iudeos,*

daos, tit. 12. They are therefore more blinde and fortish than the *Iewes*, who prophanely denie it.

At *Troas* likewise *Saint Paul*, together with *seuen* of the *chiefe* *Euangelists* of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the *Christians* that were there, kept the *Holy Sabbath* on the *first day* of the *weeke*, in *praying*, *preaching*, and *receiuing* the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the *Disciples* were sent for to heare *Paul* preach; but the *Disciples* being come together to breake bread upon the *first day* of the *weeke*, that is, to be parrakers of the *holy Communion*, at what time the *Lords death* was by the *preaching* of the *Word* shewed; *1. Cor. 11. 26.* *Paul* preached unto them, &c. And that

Ag. 20. 4, 5, 6, &c.

that none kept those meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Iewes and their proselites were wont to pray, and there preached vnto them, *Acts 16. 12, 13.* So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to ^a passe ouer the *Iewish* seuenth day, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the Lords Day; but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life vpon that day) throughout all the Churches which the Apostles planted? Which *S. Iohn* calleth the ^b *Lords Day*; the rather to stirre vp Christians to a thankfull remem-

^a *Act. 21. 4.*
&c.

^b *Apoc. 1. 10.*
Mos Christianus, &c.
 It is the manner of Christians, to call it the Lords Day, *Beza in Luc. cap. 41.*

membrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the sanctification belonging to this *new world*, is in *Christ*, and from him conveyed to Christians.

Heb. 2. 5.
Heb. 2. 11.
and 5. 9.

And because there canor come a *greater* authoritie, than that of *Christ* and his *Apostles*: nor the like cause, as the *new Creation* of the world: therefore the Sabbath can neuer be altered from *this* day, to any *other*, whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in y^e *first* planting and settling of the *Church*, nothing was done, but by the special order & direction of the *Apostles*, 1. Cor. 11. 34. 1. Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24 and the *Apostles* did nothing but what they had warrant for from *Christ*, 1. Cor. 11. 23.

To

To sanctifie then the Sabbath on the *seuenth Day*, is not a ceremoniall Law *abrogated*; but the Morall, and perpetuall Law of God *perfected*. So that the same perpetuall Commandement, which bound the *Iewes* to keepe the Sabbath on *that* *seuenth* day, to celebrate the *Worlds Creation*, bindes *Christians* to solemnize the Sabbath on *this* *seuenth* day, in memoriall of the *Worlds Redemption*: for the fourth Commandement, being a Morall Law, requireth a *seuenth* day, to bee kept holy for euer. And the *Morality* of this, as of the rest of the Commandements, is more religiously to be kept of vs vnder the *Gospell*, than of the *Iewes* vnder the *Law*, by how much wee (in Baptisme) haue made a more speciall Covenant with God, to keepe his Commandements: and God hath couepanted with vs, to free vs
OT from

from the curse, and to assist vs with his Spirit to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appear by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be *Morall*.

1. **B**Ecause all the reasons of this Commandement, are morall and perpetuall: And God hath bound vs to the obedience of this Commandement, with more forcible reasons, than to any of the rest. First, because hee did foresee, that irreligious men would either more carelessly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth: which

* Ier. 15. 22.
Ezec. 20. 19.
20, 21, 24.
Ezec. 23. 38.
Neh. 9. 4.

Ex Bodin. de
Repub. l. 4. c. 2

which makes God so often complaine, that *all* his *worship* is neglected, or ouerthrowne, whē the *Sabbath* is either * neglected or transgressed. It would make a man amazed (saith Mr. *Caluin*) to consider how oft, and with what zeale and protestation, God requireth all (that wil be *his people*) to sanctifie the seuenth day. Yea, how the God of *mercie*, *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and seruice.

And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serue his turne) make any conscience to breake any of the other Commandements; so hee may doe it, without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two Tables: be-
cause

cause the keeping of it, is the best helpe to the keeping of all the rest. The conscionable keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let euerie Man serue God *when he listeth*: and what wil shortly become of *Religion*, and that *peace and order*, which God will haue to bee kept in his Church? The Sabbath day is Gods market day for the weeks prouision, wherein He wil haue vs to come vnto him, and buy of him without siluer or money, the Bread of Angels, and water of life, the wine of the Sacraments, and Milke of the Word to feede our Soules: tried Gold, to enrich our Faith: precious Eye-salue, to heale our spirituall blindnesse: and the white raiment of Christs righteousness, to couer our filthie nakednesse. Hee is not farre from true

1. Cor. 14.
33-40.

Esa. 55. 1, 2.

Apos. 3. 12.

Iam. 2. 9.

true piety, who makes conscience to keepe the Sabbath day: but he who can dispense with his conscience to breake the Sabbath for his owne profit or pleasure, his heart neuer yet felt, what either the feare of God, or true religion meaneth. For, of this Commandement may that speech of S. James be verified; *Hee that faileth in one, is guilty of all.* Seeing therefore, that God hath fenced this commandement with so many morall reasons, it is euident, that the Commandement it selfe is morall.

2 Because it was commanded of God to Adam in his Innocency: whilst (holding his happinesse, not by Faith in Christ's Merites, but by Obedience to Gods Law) he needed no Ceremonie, shadowing the Redemption of Christ. A Sabbath therefore of a seuenth day cannot bee simply a Ceremonie,

nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessarie for our *first Parents* to haue a *Sabbath Day*, to serue God in their *perfection*; much more need their *Posterity* to keepe the *Sabbath* in the state of their *corruption*. And seeing God himselfe kept *this* day holy, how can that mā be holy, that doth *wilfully* prophane it?

Genes. 2. 8.

3 Because it is one of the Commandements which God spake with his owne mouth, & twice^a wrote with his *own* fingers in Tables of stone, to signifie their authority and perpetuitie. All that God wrote, were *morall* and *perpetuall* Commandements, & those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine* *Commādements*. The Ceremoniall

^a Exod. 34. 1
&c.

Deut. 4. 13.

Deut. 4. 4.

monial that were to be *abrogated by Christ*, were written all by *Moses*. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the Church, yet such, as none could perfectly fulfill and keepe, but onely Christ.

1. Reg. 8. 9.
Heb. 9. 3.

Rom. 5. 17.

Mat. 5. 19.

4 Because Christ professeth, *that hee came not to destroy the morall Law*: and that the least of them should not bee *abrogated* in his Kingdome of the new Testament. Insomuch, that *who-soeuer breaketh one of the least of these ten Commandements, and teacheth men so, he should be called the least in the Kingdom of Heauen*: that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe
expressly

expresly mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Jerusalem*, about 42. yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of blood, and things strangled) were by a publike Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the winter, nor on the *Sabbath* day. Not in the Winter; for that (by reason of the foulness of the wayes & weather) their flight should bee more painfull and troublesome vnto them: nor vpon the *Sabbath*, because it would bee more grievous to their hearts, to spend that Day in toying to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their soules. Now if the sanctifying of

Acts 15.20,
21, 24, 28.

Mat. 24.20.

of the Sabbath on this day had been but *ceremoniall*; it had been no griefe to haue fled on *this day*, no more than on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driuen to *fly on the Sabbath day*: and therefore wisheth his to pray vnto God to *preuent* such an occasion; he plainly demonstrates, that the *observatiō* of the Sabbath is no abrogated ceremony, but a Moral Commandement, confirmed & established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the *Sabbath*; *S. Iohn* will tell you, that it was on the *Lords day*, *Apo. 1. 10.* If you will know on what day of the week that was; *S. Paul* will tell you, that it was on euery *first day* of the weeke, *1. Cor. 16. 1.*

As *Christ* admonished, so *Christians* pray, and according
to

to their prayers, God (a little before the wars began) warned by an Oracle, all the Christians in Ierusalem, to depart thence, and to goe to Pella, a little Towne beyond Iordan: and so to escape the wrath of God, that should fall vpon that Citie and Nation. If then a Christian should not, without griefe of heart, flie for the safety of his life on the Lords Day, with what ioy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day in prophane and carnall sports, or seruile labour? And seeing the destruction of Ierusalem, was both a Type, and an assurance of the destruction of the World: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5 Because that all the Ceremoniall Law was enioyned to

T

the

Euseb. hist. Eccles. l. 3. c. 5
It is probable, that this Oracle was that voyce (*migremus hinc*) which, with an earthquake was heard by night in the Temple, mentioned by Iosephus, *de bello Iudaico. l. 7. cap. 32.*

Mat. 24. 35.

Isa. 56. 6.

Nehem. 13.
11, &c.
Ephes. 2. 14.

the *Jewes* onely, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of *innocencie*, when there was but one state of all men: and therefore enioyned to the *Gentiles*, as well as to the *Jewes*. So that al Magistrates, & Housholders were comanded, to *constraine* all *strangers*, (as wel as their *owne* *subiects*, & *Family*) to obserue the holy Sabbath, as appears by the fourth Commandement, and practice of *Nehemiah*. All the Ceremonies were a *partition* wall to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Jewes*; it is euident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall law, as the Sabbath.

bath. And remeber, that where *marriage* is tearmed but *once* the couenant of God, because instituted by God in the *beginning*: So the Sabbath is *euery* where called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning, both of *time, state and perpetuity*: therefore not Ceremoniall.

The corruption of our nature found in *y* manifest opposition of wicked men, & in the *secret unwillingnes* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spirituall and morall*.

7 Because that as God by a *perpetuall* decree, made the Sun, the Moone, and other lights in the *Firmament* of Heauen, not onely to diuide the *day from the night*, but also to be for *a* *signes* and for *b* *seasons*, & for *c* *dayes*, and for *d* *yeeres*: so hee ordai-

Prou. 2. 17.
Mat. 19. 6, 8.

*Natur in
vittu.* Hor.
Rom. 7. 14.
Gen. 1. 14.
Iob. 9. 9.
Iob. 38. 31.
Amos. 5. 8.

a To distinguish twixt
Spring and
Haruest,
Summer and
Winter, and
to foreshew
Iudgements
to come.

b *M oadi m*
fig. Sacred
times ap-
pointed for
Gods holy
worship, ha-
uing speciall
significatiōs
& promises.

c One of the
seuen dayes
of the week,
from the
other.

d Solar, Sab-
bataris and
Iubilee.
Exod. 23.
11, 12.

ned in the Church on earth, the holy Sabbath to bee not onely the appointed season, for his solemne worship : but also the perpetuall rule, and measure of time. So that as seue daies make a weeke, foure weekes a moneth, twelue moneths a yeere : so seuen yeeres make a Sabbath of yeeres, seue Sabbaths of yeeres a Iubilee: or 80. Iubilees, or 4000. yeeres, or after *Ezechiel*, 4000. cubits, the whole time of the *Old Testament*, till Christ by his *Baptisme* and *Preaching*, began the state of the *New Testament*. Neither can I heere passe ouer without admiration, how the Sacrament of *Circumcisio*, continued in the Church 39. Iubilees from *Abraham*, to whom it was first giuen, vnto the *Baptisme* of Christ in *Iordan*: which was iust so many Iubilees (after *Bucholcerus* account) as the World had continued before from *Adam*, to the birth of *Abraham*.

*Index Chro.
apud Ann.
Mundi, 1998.*

braham. Moses began his Ministerie in the 80. yeere of his age. *Christ* enters vpon his Office in the 80. *Iubilee* of the Worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule over *Egypt*, *Gen.* 41. 46. and the *Leuites* began to serue in the Tabernacle at thirtie yeeres old: so *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, & when he began to be thirtie yeeres of age, *Luk.* 3. 23. in the midst of *Daniels* last weeke: and so (continuing his Ministerie on earth three yeeres and a halfe) finished our Redemption, & *Daniels* period, by his innocēt death vpon the Crosse. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubile*. For example:

The seuentie weeks of *Daniel*
T 3 begin-

After M. Rob.
Pont. his
cōputation.
Treatise of
the last de-
caying age
of the
World, pub-
lished, Anno
Dom. 1600.

R. Pont. treat
of the last
age, pag. 17.

Ier. 25. 11, 12

Hezr. 1. 1.

beginning the first yeere of Cy-
rus, and the 3439. yeere of the
World, containe so many yerer,
as the World did *weekes* of
yeeres vnto that time: and so
many *weekes* of yeeres, as the
World had lasted *Iubilees*. Da-
niels seuenty weekes of yeeres,
contained foure hundred and
ninety single yeeres, the World
before that time, 490. *weekes*, or
Sabbaths of yeeres. Daniels pe-
riod 70. *weekes*, the worlds 70.
Iubilees: So that to comfort the
Church for their 70. yerer cap-
tiuity, which they had now ac-
cording to *Jeremies* Prophe-
sie, endured in *Babylon*; *Gabri-
el* tels *Daniel*, that at the end of
70. *weekes*, or *Sabbaths* of yeeres,
that is, 70. times seuen yerer, or
490. yeeres, their eternall re-
demption from hell, should be
effected by the death of Christ,
as sure as they were now redee-
med from the Captiuity of *Ba-
bylon*. This period of *Daniel*,
con-

containing 70. *Sabbaths*, or 10. *Iubilees* of yeeres, began at the first *libertie*, granted the *Jewes* by *Cyrus*, in the first yere of his raigne ouer the *Babylonians*, mentioned, *Hezr. 1. 1.* and ends iustly at the time that *Christ* died vpon the *Crosse*. From the death of *Christ*, or the last end of *Daniels* weekes, to the seuenty and one yeere of *Christ*, the world is measured by *seuen seales*, or *seuen Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those *seuen seales*, the World is measured to her end by ^a 7. *Trumpets*, each cōtaining 245. yeeres (as some coniecture, about 440 yeeres hence, the truth will appeare:) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres, as there are *dayes in the yeere*, 365. was translated of *GOD* in a *Sabbaticall* yeere. *Moses* the seuenth from *Abraham*, as another *Enoch*, is *buried*

Apoc. 5.

^a Apoc 8. 3. and 9. 7. *Napier*, on the *Apoc. Proposition. 6. 8.* 9. and his *Resolution.*

Pont. Of the
last age of
the World.
pag. 12. Bu-
chol 2. In-
dex Chron.
Broughtons
Consent.
A.M. 1430.
Deut. 34.

Pont. *ibid.* &
Scaliger.
Buchholzer.

^a Pont. p. 21.
Buch.
Chronol. apud
A.M. 2500.

ed of God, but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777. yeere since the Floud (after *Broughtons* Computatiō) is saued, as a new *Noah* in a Reede *Arke*, and liueth a *Builder* of the Church, so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a *Sabbaticall* yeere, being the 2023. of the World. The sixth yeere of *Ioshua*, being 2500. yeres from the Creation of the World, wherein the land was possessed, and diuided among the Children of *Israel*, was a *Sabbatical* yeere, and the ^a 50. *Iubilee* from the Creation of the World. At this yeere *Moses* begins his *Iubilee*, by which (as with a chaine of thirtie linkes) hee tyeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the *Kingdome of Heauen* to all beleeuers by *Iesvs*. And so carrieth

eth the Church of the Iewes;
by a ^b ioyful streame of *Iubilees*
from the *Type*; to the *substance*,
from *Canaan* to *Heaven*, from
Ioshua to *Iesus*: for *Christ* at
the end of *Moses* thirtie *Iubi-*
lees, and the beginning of the
30. yeere of his age, at his Bap-
tisme openeth heauen, and giues
the cleereſt *Vision* of the blessed
Trinitie, that was ſeene ſince
the world began. And by the
ſiluer *Trumpet* of his *Gospell*,
proclaimes, according to the
Prophecie of *Eſay*, eternal Re-
demption to all that repent and
belecue in him.

And the yeere of our Sau-
our *Christs* birth, being the
3948. of the World, was at the
end of a *Sabbaticall* yeere, and
the * 564. *Septenarie* of the
World. *Moses* maketh the
common age of all men, to be
ten times ſeven. *Pſalme* 90. and
every ſeventh yeere common-
ly producerh ſome notable
change

^b *Iubilee*,
ſome deriue
of *Trumpets*
or *Rammes*
horns,
wherewith
the *Iubilee*
was ſoun-
ded: others
from *Iubal* a
ſtreame, be-
cauſe they
carrie vs to
the death of
Chriſt. the
author of
our eternall
reſt and ioy.
Iſa. 61.
Luke 4.

* *Pont.* of the
laſt decay-
ing age of
the World,
pag. 12. 13. 21

* Expertum
 est in pleris-
 que omnibus
 63. annum
 cum periculo
 & clade ali-
 quæ venire,
 aut corporis
 morbiq; gra-
 uioris aut vi-
 læ interitus,
 aut animi æ-
 gritudinis,
 Agelli. lib. 1.
 15. c. 7. Au-
 gustus in Ep.
 ad Caiū ne-
 pōtē exultat se
 40. annū tūq;
 communem
 seniorum om-
 nium 63.
 euasisse. Bo-
 diū. de Repub.
 lib. 4. cap. 2.

b Aristotle,
 Cicero,
 Bernard,
 Bocace,
 Erasmus,
 Luther,
 Melancthon,
 Suerinm.

a change or accident in Mans
 life; And no wonder; for as Hy-
 pocrates affirmeth, that a childe
 in his mothers wombe, on the
 seuenth day of his conception,
 hath all his members finished, &
 from that day groweth to the
 perfection of birth: which is al-
 waies either the ninth, or se-
 uenth moneth. At seuen yeeres
 old, the child casts his teeth, and
 receiues new. And euery se-
 uenth yeer after, there is some
 alteration or change in mans
 life; especially, at nine times se-
 uen, the Clymaſtericke yeere,
 which by experience is found
 to haue beene fatall to many of
 those learned men, who haue
 beene the chiefeſt Lights of the
 World. And if they escaped
 that yeere, yet most of them
 haue departed this life, in a ſep-
 tenary yeere. Lamech died in
 the yeere of his life, 777. Me-
 thusalem, the longest liuer of
 the Sons of men, died when he
 began

began to enter his 900. and 70. yeere. *Abraham* died, when hee had liued 25. times seuen yeres. *Jacob* when hee had liued 21. times 7. yeeres. *David*, after hee had liued ten times 7. yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that he was borne: so did the *Mayden Queene* * *Elizabeth*, of blessed and neuer-dying memorie, who came into this world, the *Eue of the Natinitie of the blessed Virgin Mary*: and went out of this World, on the *Eue of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15. septenarie. *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cesar*, in their 8. septenarie. And *Iohannes de temporibus*, who liued 361. yeeres, dyed in the 53. septenarie of his life. The like might be obserued of innumerable others. And indeede the whole

* She was, she is (what can there more be said). In earth the first, in heauen the second Maid.

Bodin.
Bucholt.

*Climax vite
virozum ferè
septenarijs, aut
neuenarijs.
Fæminarum
verò senarijs
definitur. Bo-
din de Rep.
lib. 4. cap. 2.*

whole life of a man is measured by the Sabbath: for, how many yerres soeuer a man liueth here: yet his life is but a life of seuen dayes, multiplied: so that in the number of 7. there is a mysticall perfection, which our vnderstanding cannot attaine vnto.

All which *Diuine* disposition of admirable things, so oft by *seuens*, call vpon vs to a continuall meditation of the blessed *seuenth-day-Sabbath*, in knowing & worshipping God in this life: that so from Sabbath, to Sabbath, wee may be translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceiue, that *ſ* whole *course* of the world is drawne, & guided by a certaine *chaine* of Gods providence, disposing all things in number, measure, & waight.

Wild. 11. 17.

All

All *times* are therefore measured by the *Sabbath*: so that time and the Sabbath can neuer be separated. And the *Angell* sweares, that *this measuring of time* shall continue, till that time shall be no more. And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this Day; so this Day *graceth* the Booke: in that the matter thereof was reuealed vpon so *holy* a Day; the *Lords* reuelation vpon the *Lords Day*. As well therefore may they pull the Sunne, Moone, and Starres out of the heauens, as abolish the Holie Sabbath (times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the distinction of times.

8 Because that the whole Church,

Wolph.
proem. chron.
Apoc. 10. 6.
Tempus est
rerum mutan-
dorum du-
ratio extrin-
secus obser-
uata.
H. Wolph.
Chron. cap. 1.
Tempus cum
mundo cepit,
& una desi-
turū est, abid.
Gen. 2. 3.
Apoc. 1. 10.

* Si quid ho-
rum tota die
per orbem fre-
quentat Ec-
clesia. Nam
hoc quin ita
faciendum sit
disputare, in-
solentissima
insanie est.
Aug. Epist.
118. ad Ian.

Synod. Col.
part. 9. cap. 9.

Ignat. ad
Magnes.

Apolo. 2.

Origen. ho-
milia 7. super
Exod. 1.

Church, by an * Vniuersall con-
sent, ever since the *Apostles*
time, haue still held the com-
mandement of the *Sabbath*, to
bee the morall and perpetuall
Law of God, and the keeping
of the *Sabbath* on the first day
of the weeke, to be the instituti-
on of *Christ* and his *Apostles*.

The Synode, called *Synodus*
Coloniensis, saith, that the *Lords*
Day hath beene famous in the
Church ever since the *Apostles*
time. *Ignatius* Bishop of *Anti-*
och liuing in *S. Johns* time, saith,
Let every one that loueth *Christ*,
keepe holy the *Lords Day*, renow-
ned by his *Resurrection*, which is
the *Queene* of dayes, in which
death is overcome, and life is
sprung up in *Christ*. *Iustin* Mar-
tyr, who liued not long after
him, sheweth, how the Christi-
ans kept their *Sabbath* on the
Lords Day, as we doe. *Origen*,
who liued about 180. yeres af-
ter *Christ*, shewes the reason
why

why the *Sabbath* is translated to the *Lords Day*. *Augustine* saith, that the *Lords Day* was declared unto the Church by the *Resurrection* of the Lord upon that day. *Et ex illo cepit habere festivitatem suam*, & by Christ it was first ordained to be kept holy. And in another place, that the *Apostles* appointed the *Lords Day* to be kept with all religious solemnities, because that upon that day our Redeemer rose from the dead, which also is therefore called the *Lords Day*.

As therefore *David* said of the *Citie of God*, so may I say of the *Lords Day*, *Glorious things* are spoken of the day of the Lord: for it was the birth-day of the world, the first day wherein all creatures began to haue being. In it *Light* was drawne out of darkenesse. In it the Law was giuen on *Mount Sinai*. In it the Lord rose from death to life. In it the *Saints* came out of their graues.

Epist. ad
Ianuar. 119.
cap. 13. & ad
Cassul. Epist.
86.

August. de
temp. ser. 253.

Psal. 87. 3.
Aug. de temp.
ser. 251. &
254. Conc.
Const. Can. 3.
Wolphius
Chron. lib. 3.
cap. 10.
Muse Bi-
pone. postil.
Dom. Pasce.
Mat. 27. 52.
Codoman.
Annal. An.
Mund. 2515.

Iosh. 6. 13.
Apoc. 10. 7.

Aug. ad Ga-
sulan. Ep. 86.
& ad Ianuar.
119. cap. 19.

Aug. Ser. de
temp. 351. &
154. & Conc.
6. Constant.
can. 8.

graues, assuring that on it *Christians* should rise to newnesse of life. In it the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the seuenth Day, when the seuen Trumpets haue blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the promised possession of the *heauenly Canaan*.

Hee that would see the vni-
forme consent of Antiquitie,
and practice of the Primitiue
Church in this poynt, let him
reade *Eusebius Ecclesiasticall*
history, lib. 4. cap. 23. Tertullian,
lib. de Idololatria, cap. 14. Chrys.
Serm. 5 de resurrectione. Consti-
tut. Apost. lib. 7. cap. 37. Cyril. in
Iohan. lib. 12. cap. 58. Of this
iudgement are all the sound
new writers: see *Fox on the A-*
poc. 1. 10. Bucer. in Mat. 12. 11.
Gualt. in Malach. 3. hom. 23.
Fulke on the Rhemish Testam.

Apo.

Apo. 1. 10. Chem. Exam. Con.
 Trid. par. 4. de diebus festis.
 Wolph. Chronol. lib. 2. cap. 1.
 * Armin. Thes. in 4. precept. and
 innumerable others. Learned
 Junius shal speake for all. *Quā-*
obrem cum dies dominicus, &c.
 Wherfore seeing the Lords day is
 both by the fact of Christ (viz. his
 resurrection, and often appea-
 ring to his Disciples upon that
 day,) by the example and institu-
 tion of the Apostles, and by the
 continuall practice of the Ancient
 Church, and by the testimonie of
 the Scripture, observed and sub-
 stituted into the place of the Jew-
 ish Sabbath: Ineptè faciunt, they
 doe foolishly, who say that the ob-
 servation of the Lords Day is of
 Tradition, & not from the Scrip-
 ture, that by this meanes they
 might establish the Traditions of
 men. And againe: The cause of
 this change is the resurrection of
 Christ, & the benefit of the resto-
 ring of the Church by Christ,
 the

* Non dubi-
 tamus quin
 variè apud
 Christianos
 Sabbathum
 violetur, non
 abstinendo ab
 ijs quæ alijs
 diebus licita
 sunt. Armin.
 Junius Pre-
 lect. in Gen.
 2. 3.

the remembrance of which benefit did succcede into the place of the memory of the Creation. Non humana traditione, sed Christi ipsius obseruatione & instituto: Not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of his Resurrection, and on euery eighth day after, vnto his Ascension into Heaven, did appeare vnto his Disciples, and came into their assemblies.

9 Because that the Lord himselfe expoundeth the end of the Sabbath, to be a signe and document for euer, betwixt him & his people, that he is Iehouah, by whom they are sanctified: and therefore must onely of them bee worshipped: and vpon the paine of death, chargeth his people for euer to keepe this memoriall vniolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What God
bath

*Exod. 31. 13,
14, &c.*

*Ezech. 20.
12, 10.*

*Ezech. 46. 1,
2, 3, &c.*

*Exod. 35. 2.
Armin. disput. Theolog.
in precep. 7.
Thes. 14.*

Act. 10. 15.

bath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God.* And God himselfe calles it, *his holy day.* And vpon the same ground likewise, the *Old Testament* consecrated all their Sabbaths & holy daies, to the worship and honor of God alone. To dedicate therefore a Sabbath to the honor of any creature, is grosse Idolatrie. For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Leuit. 23. 3, 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Sauour teacheth, that *We must worship the Lord God onely,* *Matth. 4.* and therefore keepe a Sabbath to the onely honor of God. The holy Ghost notes it as one of *Ieroboams* greatest

Isa. 58. 13.

greatest sins: That he ordained a feast from the *deuice* of his *owne heart*, 1. King. 12. 33. And God threatneth to *visit Israel* for keeping the daies of *Baalim*: that is, of *Lords*, as Papists doe of Saints, *Hos.* 2. 13. but saith, that *such forget him*. And so indeed none are lesse carefull in keeping the *Lords Sabbath*, the they who are most *superstitious* obseruers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

Reade H.
Wolphins
Chronolog. de
Temp. lib. 2.
cap. 4 pag.
118. & cap.
7. pag. 140.
&c.

First, in taking vpon her to *ordaine Sabbaths*, which belongs onely vnto the *Lord* of the *Sabbath* to doe.

Secondly, in *dedicating* those *Holy-dayes* to the *honour* of *Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these *dayes*, *Gods worship*, *Prayers*, *fasting* and *merit*.

Fourthly, in exacting on these *dayes* of *mens inuention*, a

greater

greater measure of solemnitie and sanctification, than vpon the *Lords Day*, which is *Gods commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath iustly abolished all superstitious and Idolatrous Feasts: and only retaines a few holy daies, to the honour of *God alone*, and easing of seruants, *Dent. 5. 14.* though long custome forceth to vse the *old names*, for ciuill distinction: as *Luke* vsed the profane names of *Castor* and *Pollux*, *Act. 28. 11.* and *Christians* of *Fortunatus*, *1. Cor. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Jewes* of *Mardocheus day*, *2. Machab. 15. 37.*

10 Lastly, the examples of *Gods Indgements* on Sabbath-breakers, may sufficiently seale vnto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull profaners

ners of the *Lords Day*.

Nun. 5. 32.

The Lord (who is otherwise the G O D of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* minde) would openly go to gather stickes on the *Sabbath* day. The fact was small. True: but his sinne was the greater, that (for so *small* an occasion) would presume to breake so great a Commandement.

2. Mac. 17. 28

Nicanor offering to fight against the *Iewes* on the *Sabbath* day, was slaine *himselfe*, and 35000. of his men.

Cant. Mag-
del. 12. cap. 6.

A Husband-man grinding Corne vpon the *Lords* day, had his Meale burned to ashes.

Diff. de tem-
pere, Ser. 117.

Another carrying Corne on *this Day*, had his Barne, and all his Corne therein burnt with fire from *heaven* the next night after.

Tho. Cant-
prat. lib. 2. de
apib. Tempj.
admiran. vin-
dict. diu.
Thea. hist.

Allo a certaine Nobleman (prophaning the *Sabbath* vsu-ally in hunting) had a childe by

by his wife with a head like a dog, and with eares and chaps, crying like a hound.

A couetous *Flaxe-wife* at *Kinstat* in *France*, *An. 1559.* vsing with her maides to worke at her trade on the *Lords Day*, it seemed vnto them that fire issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeede, but was quickly quenched: but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire aliue and vn-hurt.

On the 13. of *January*, *Anno Dom. 1582.* being the *Lords Day*, the Scaffolds fell in *Paris Garden*, vnder the people, at a *Beare-baiting*, so that 8. were suddenly slaine, innumerable hurt

Iohan. Fine.
lib. 3. de Mi-
raculis.

Stoves A-
bridgement,
Anno 1582.
Discite iam
moniti Do-
minum non
temere Chri-
stum.

hurt & maimed. A warning to such, who take more pleasure on *ſ Lords day*, to be in a *Theater* beholding carnal sports, the to be in *ſ Church* ſeruing God with *ſ ſpiritual* works of *Piety*.

Many fearfull examples of Gods iudgements by fire, haue in our daies been ſhewed vpon diuers *Townes*, where the prophanation of the *Lords Day* hath bin openly countenanced.

Stratford vpon *Auon* was twice on the ſame day twelue-moneth (being the *Lords Day*) almoſt conſumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithfull *Ministers*.

Tewerton bin *Deuonſhire*, (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that GOD would bring ſome heauie Iudgement on the *Towne*, for their horrible proph-

prophanation of the *Lords day*,
occasioned, chiefly, by their
Market on the day following.
Not long after his death, on
the third of *Aprill, Anno Dom.*
1598, God (in lesse than halfe
an houre) consumed, with a
sudden and fearefull fire, the
whole Towne, except only the
Church, the *Court-house*, and
the *Almes-houses*, or a few
poor peoples dwellings, where
a man might haue seene 400.
dwelling houses all at once on
fire; and aboue fiftie persons
consumed with the flame. And
now again, since the former E-
dition of this Book, on the fifth
of *August* last, 1612. (14. yeeres
since the former fire) the whole
Towne was againe fired, and
consumed, except some thirtie
houses of poore people, with the
Schoole-house, and *Almes-*
houses: they are blinde, who
see not in this, the finger of
God. God grant them grace

Whilest the
Preachers
cried in the
Church, pro-
phanesse,
prophanesse,
*Gain*e would
not suffer
them to
heare: there-
fore when
they cried,
fire, fire, in
the street,
God would
not suffer a-
ny to helpe.

when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower of Siloe*, *Luke 13. 4.* and take warning by their neighbours chastisements, feare GODS threatnings, *Ier. 17. 27.* and beleeue Gods Prophets, if they will prosper, *1. Chron. 20. 20.*

Many other examples of Gods Iudgements might be alleaged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords Day*: proceed in thy prophanation, it may be the Lord will make thee the next example, to teach others to keepe his *Sabbaths* better.

He punisheth some in this life, to signifie how hee will plague all wilfull transgressors of his *Sabbaths* at the last day.

Thus we haue prooued, that the Commandement of the *Sab-*

Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers Ceremonies peculiar to the Iewes, were annexed, the rather to binde that people to the more carefull performance thereof, as to the first Commandement, *their deliuerance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandement, *length of dayes in Canaan*, typing *eternall life in Heauen*: to the sixth Commandement, *abstinence from blood, and things strangled*, figuring the care to *abstaine from all kind of Murther*: & to the whole Law, the Ceremony of * *Parch-ment-Lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremo-*

*Num. 15. 38

^a Numb. 28.
9, 10.

^b Exo. 35. 2, 3

^c Exo. 16. 23.

^d Deut. 5. 5.

^e It was the Sabbath day, on which Moses, and the Children of Israel sang to God, when Pharaoh, and his host, were drowned in the Sea. Exod. 15. ^f See Trem. & Lun. notes on Deut. 5. 15. and on Exod. 11. 15.

nies which peculiarly belonged to the *Jewes*, and to no other people: as first, the *double* ^a *Sacrifices* appoynted for them on the Sabbath day, shadowing how God will bee serued on the Sabbath, with greater obedience, than on the week daies. Secondly, the *brigid and strict* ^b *ceasing from making of fire,* ^c *dresssing of meate,* and all bodily labour, both ^d *remembring* them of their full deliuerance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt*, vpon ^e that day: as also shadowing vnto them the *eternall redemption of their soules* from *Hell*, by the death of *Christ*. Thirdly, the keeping of *y* Sabbath vpon the *precise* *seuenth day*, in order of the creation: shadowing to the *Jewes*, *y* *Christ* by his death, & resting on their Sabbath, in the graue, should bring the rest & ease, from the burthen and yoke of the Legall cere-

ceremonies, which neither they, nor their Fathers were able to beare, *Act. 15. 10. Col. 2. 16, 17.*

And howsoever in *Paradise*, before mans Fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a Ceremony, but an *Argument of perfection*: yet after the Fall, it became *Ceremoniall*, & subiect to change, in respect of the restoration by Christ. As *mans life* before the Fall, being *immortall*, became afterwards *mortall*: and *nakednesse* being an ornament before, became afterwards a *shame*: and *Marriage* became a type of the *Mysticall union* betwixt CHRIST and his Church, *Ephes. 6.* And to fulfill the Ceremonies (added for the *Iewes* sake vnto the Sabbath) Christ at his death rested in the graue all the *Iewish Sabbath* day; and by that rest, fulfilled all those *ceremoniall accessories*. Now, as the

ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousness: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accessse of the *Substance*; and the *Shadow* overshadowed by the *Bodie*, (which is *Christ*) yet the holy *rest* (which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetuall Law, whereby *all the posterity of Adam* are bound to rest frō their ordinarie busines, that they may wholly spend e-
uery

very seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremonie.

The chiefe obiections against the morality of the Sabbath are three.

I That of *Paul* to the Galatians, *Yee observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *moral* Sabbath, (which we call the *Lords Day*: and which *he himselfe* ordained according to Christs commandement, in the same Churches of *Galatia* and *Corinth*, & kept himselfe in other Churches) but hee speakes of the Iewish dayes & times, and yeres, & the keeping of the Sabbath on the seventh day from the Creation, which hee termeth *shadows of things to come*, abolished now

Obiect.

Gal. 4. 10.

1. Cor. 16. 1.
and 14. 37.

Act. 20. 7.

Col. 2. 17.
Leuit. 23. 37.
38.

by Christ the body : and in the Law are called *Sabbaths* ; but distinguished from the *morall Sabbaths*.

Obiect. 2.

Col. 2. 16.

2 That of *Paul* to the *Colossians* ; *Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But heere the *Apostle* meaneth the *Iewish* ceremoniall *Sabbaths*, not the *Christian Lords Day*, as before.

Obiect. 3.

Rom. 14. 5.

3 That of the same *Apostle* to the *Romans*, *This man esteemeth one day aboue another day; and another counteth euery day alike, &c.*

Rom. 15. 1.

But *S. Paul* makes no such account. For the question there is not betweene *Iew* and *Gentils*, but betweene the *stronger* and *weaker* *Christians*. The *stronger* esteemed one day aboue another, as appeares, in y there was a day both commanded, & receiued in the Church, euery

euery where knowne and honoured by the name of the *Lords Day*. And therefore *Paul* saith here, that *he that obserued this day, obserued it vnto the Lord*. The obseruation wherof, because of the change of the *Iewish* seuenth day, some weak *Christiãs* (as many now adaies) thought not so necessarie: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords day*, but couët it like other daies: it is an argument (saith the *Apostle*) of their weaknes, whose infirmitie must bee borne, till they haue time to be further instructed and perswaded. Other obiections are friuolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in

two things. First, In resting from all servile and common businesse pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.

For the first:

I. The servile and common workes, from which wee are to cease, are generally all civill workes from the * least to the greatest. More particularly;

First, from all the workes of our calling, though it were reaping in the time of Harvest.

Secondly, from carrying burthens, as Carriers doe: or riding abroad for profit, or for pleasure: GOD hath commanded that the beasts should rest on the Sabbath day, because al occasion of travelling or labouring with them should bee cut off from man. GOD giues them that day a rest, and hee that, without necessitie, deprives them

*Exod 31.
29, 30.
Exod. 31.
12, 13.

Exod. 31. 15
&c.
Exod. 34. 21.
Nehc. 13. 15.
1st. 17. 21.
22, 27.

Deut. 5. 14.

them of their reſt on the Lords day: the *groanes* of the poore tyred beaſts, ſhall in the day of the Lord, riſe vp in *Iudgement* againſt him. Likewise ſuch as ſpend the greateſt part of this day in *trimming*, *painting*, and *pampering* of themſelues, like *Iſabels*, doing the *dinels* worke vpon Gods day.

Rom. 8. 22.
Deut. 25. 4.
1. Cor. 9. 9.

Neh. 13. 15,
16, 19.

Thirdly, from keeping of *Faires*, or *Markets*, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange flouds.

Fourthly, from ſtudying any Bookes or Science, but the holy Scriptures, and Diuinity. For our ſtudy muſt be *to be raiſhed in Spirit vpon the Lords Day*. In a word, Thou muſt on that day ceaſe in thy Calling to do thy work: that the Lord by his calling, may do *his* worke in thee. For whatſoeuer is gotten by *common working* on this Day, ſhall neuer bee *blessed* of the Lord:

Apoc. 1. 19.

Lord: but it will proue like *Achans* Gold, which being got contrary to the Lords Commandement, brought the fire of GODS curse, vpon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *theeves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated:) is it to be thought, that he will euer suffer those to escape vnpunished (who contrary to his Commandement) buy and sel on the *Sabbath day*, which is his perpetuall law? *Christ* calleth such, sacrilegious *Theeves*; and as well may they steale the *Communion cup*, from the *Lords Table*; as steale from GOD, the chiefeest part of the *Lords Day*, to consume it in their owne *lusts*. Such shall one day finde, the *Iudgements* of *God* heauier than the opinions of *men*.

Fifthly, from all *recreations*,
and

and *sports*, which at other times are lawfull : for if lawful works be forbidden on this day; much more lawfull sports, which doe more *steale* away our affections from the contemplation of *heavenly* things, than any bodily worke or labour. Neither can there be vnto a man (that *delighteth* in the Lord) any greater *delight* or recreation, than the sanctifying of *ŷ Lords Day*. For can there bee any greater ioy for a *person condemned*, than to come to his Prince his house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a Physiciā that can *cure* him? Or for a *prodigall* child that fed on the huskes of Swine, to bee admitted to eate the bread of life, at his *Fathers Table*? Or for him who feares for *sinne* the tidings of death, to come to heare from *GOD* the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant recreation;

Isa. 58. 13, 14.

Psal. 37. 4.

recreation; allow it in the fixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee vsed on this Day: but so farre, as it may helpe the *soule* to do more cheerefully the *service of the Lord*.

Eph. 5. 18, 19. Sixthly, from *grosse feeding*, liberall drinking of Wine, or strong drinke, which may make vs either *drowsie*, or *vnapt* to serue GOD with our hearts and mindes.

Rom. 12. 11.
Deut. 28. 47.

Isa. 58. 13.

Seuenthly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working: seeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by resting from his *ordinary worke*, keepes it but as a *Beast*. But rest on this Day, is so farre commanded to Christians, as it is an *helpe to sanctification*:

cation: and labour so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*; much more those that are altogether at *all times* unlawfull. Who without mourning can endure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the *Lord Iesus*, the Sauour and Redeemer of the World? for hauing serued God but an *houre* in outward shew, they spend the rest of the Lords Day, in *sitting downe to eat and drinke*, and *rising vp to play*: First, *balasting* their bellies with *eating and drinking*; and then *feeding* their lusts with *playing and dancing*. Against which prophanation, all Holy Diuines, both *old and new*, haue in their times most *bitterly*

1. Cor. 10. 7.

Exod. 31. 6.
18, 19.

*Melius enim
arare quam
saltare in
Sabbato.* Aug.
in tit. Psal. 91.

*Acts 17.31.
Rom. 2.12,
&c.
2. Thes. 2.8,
&c.*

bitterly inueighed. In so much, that *Augustine* affirmeth, that it was better to plough, than to dance upon the Sabbath day.

Now in the name of *Almighty God*, (who rested, hauing created Heauen and Earth :) and of his eternall Sonne *Iesus*, the Redeemer of his Church, who shall shortly come, on the dreadfull day of doome, to iudge all men according to the obedience, which they haue shewed to his Cōmandements: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his Holy *Angels* at that day, that thou better weigh and consider whether *Dauncing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chesse-playing*, *Bowling*, *Shooting*, *Beare-baiting*, *Carousing*, *Tippling*, and such other fooleries of *Robin Hood*, *Morrice-dances*, *Wakes* and *May-games*, bee exercises

ercises that GOD wil *blesse* and allow on the *Sabbath* day. And seeing that no action ought to bee done that day, but such, as whereby wee either *blesse* God, or looke to *receiue a blessing* from God; how darest thou do those things on that *blessed* day, on which thou darest not to pray to God to bestow a *bles-sing* on it to thy vse? Heare this and tremble at this, *O prophane youth, of a prophane age.*

O heart all frozen, and voide of the feeling of the grace of God! that hauing *euery* day in fixe, *euery* *houre* in euery day, *euery* *minute* in euery *houre*, so tasted the sweete mercie of thy God in Christ, without which thou haddest perished euery moment! Yet canst not finde in thy corrupt and irreligious heart, to spend in thy Masters seruice *y one* day of the weeke, which hee hath reserued for his *owne* praise and worship. Let
men

*Lactan. lib. 7.
cap. 1.*

men in defence of their prophaneſſe, *object* what they will; and *anſwere* what the Diuell puts in their mouthes; yet I would wiſh them to remember, that ſeeing it is an ancient Tradition in the Church, that the Lords *ſecond Comming* ſhall be vpon the *Lords Day*; how little ioy they ſhould haue, to bee ouertaken in thoſe carnal ſports, to pleaſe themſelues; when their Maſter ſhould finde them in ſpirituall exerciſes ſeruing him. The prophaneſt wretch would then wiſh rather to bee taken kneeling at prayers in the Church, than ſkipping like a Goat in a daunce. If this cannot mooue, yet I would wiſh our impure Gallants to remember, that whileſt they thus daunce on the *Lords Day* (contrary to the *Lords Commandement*) they doe but daunce about the *pits brinke*; and they know not which of them ſhall
firſt

first fall therein. Whereinto being once false without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose Commandement (contrary to their knowledge and conscience) they doe thus presumptuously transgresse. If then Gods Commandement cannot deterre thee; nor Gods Word advise thee: I say no more, but what Saint Iohn said before me, * *He which is filthy, let him be filthy still.*

For the second.

2 The consecration of the Sabbaths rest consists in performing three sorts of duties. First, before: Secondly, at: Thirdly, after the publike exercises of the Church.

The duties to bee performed before the publike exercises, are:

1 To give over working betimes on the Eve, that thy body may be the more refreshed,
and

Apoc. 12. 11.

* This was the last and heaviest curse that Saint Iohn wished spirituall Babylon.

Apoc. 2. & 3.

Isa. 56. 2, & c.
& 51. 13, & c.

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy seruants being tired with labour and watching the night before, are so heauie, that when you should bee seruing God, and *bearing what his Spirit saith vnto the Church* for your soules instruction; you cannot hold vp your heads for sleeping: to the *dishonour of God*, the *offence of the Church*, and the *shame of your selues*: therefore the Lord commands vs not only to *keepe Holy*: but also to *remember afore-hand the Sabbath day*, to *keepe it Holy*, by prepari ng our hearts, and remouing all businesse that might hinder vs to *consecrate it, as a glorious day vnto the Lord*. Therefore whereas the Lord in the *other Commandements*, doth but either *bid or forbid*: hee doth *both* in this Commandement, and that
with

with a special *memorandum*. As if a Master should charge his servant to looke well vnto *ten things* of great trust; but to haue a *more speciall* care to remember one of those ten, for diuers waightie reasons: should not a faithfull servant, that loues his Master, shew a *more speciall* care vnto that thing aboue all other businesse?

Thus *Moses* taught the people ouer-night to remember the Sabbath: and it was a Holy custome among our *forefathers*, when at the ringing to Prayer on the Eue before, the *Husbandman* would giue ouer his labour in the field; and the *Tradesman* his worke in the Shop, and goe to Euening prayer in the Church, to prepare their soules: that their mindes might more cheerefully attend *Gods worship* on the Sabbath day.

2 To possesse that night thy
vessell

Exod. 16. 23,
&c.

Exod. 9. 13.

1. Cor. 7. 5.

Gen. 35. 2.

1. Thel. 4. 4.

1. Sam. 21. 5.

Exod. 19. 16.

Psal. 9. 22.

Eccles. 4. 17.

vessell in holinesse and honour: that thou maist present thy soule *more purely* in the sight of God the next morning.


3 To rise vp *early* in the morning on the Sabbath Day. Be carefull therefore to rise *sooner* on this Day, than on other dayes: by how much the *service* of God is to bee preferred before all *Earthly* businesses. For there is no *Master* to serue so good as God: and in the end, *no worke* shall be better rewarded than his *service*.

4 When thou art vp, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy* GOD, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy self therefore before thou goest to Church, what *griuous* sinnes thou hast committed the *Weeke* past; *confesse* them vnto God, and *earnestly*

nestly pray for the pardon and
forgiuenesse of them, and so
reconcile thy selfe with GOD
in *Christ*. Renew thy *vowes* to
walke more conscionably, and
pray for an encrease of those
graces which thou hast, and a
supplie of those which thou
wantest. But especially pray,
that thou maist haue *Grace* to
heare the *Word of God* read and
preached with *profit*: and that
thou maist receiue the holy Sa-
crament with *comfort* (if it bee
Communion day) that God by
his *holy Spirit* would assist the
Preacher, to speake something
that may kill thy *sinne*, and com-
fort thy *soule*: which thou maist
doe in this or the like sort.

Col. 4. 3.

*A Morning Prayer for the
Sabbath day.*

 Lord most high, O God
eternal, all whose works
are glorious, and whose
Thoughts are very deepe: there
can

Ps. 91. 2, 5.

1. Chron. 29.
II, &c.

can bee no better thing, than to praise thy Name, and to declare thy louing kindnesse in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that wee should sanctifie this day in thy seruice and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankinde by the death of thy Sonne. Thine (O Lord) I confesse, is greatnesse, & power, and glory, and victory, and praise: for all that is in heauen and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head ouer all. Both riches & honour come of thee, and thou raigest ouer all, & in thine hand is power and strength; and in thine hand it is to make great, and to giue grace vnto all. Now therefore O my God, I praise thy glorious Name: that whereas I a wretched sinner, hauing so many

many wayes prouoked thy
Maiestie to anger and displea-
sure; thou notwithstanding
of thy fauour and goodnelle
(passing by my prophanenesse
and infirmities) hast vouchsa-
fed to adde this *Sabbath* again
into the number of my dayes.
And vouchsafe, O heavenly
Father, for the merits of *Iesus*
Christ thy Sonne (whose glo-
rious Resurrection thy whole
Church celebrateth this day)
to pardon and forgiue me all
my sins and misdeeds. Especi-
ally, O Lord, * cleanse my
soule from those filthy sinnes,
with the bloud of thy most
pure and vndefiled *Lambe*,
which taketh away the sinnes of
the World. And let thy *Holy*
Spirit more and more subdue
my corruptions, that I may be
renewed after thine own Image,
to serue thee in newnesse of life,
and holinesse of conuersation. And
as of thy mercy, thou hast
X brought

* Here thou
maiest con-
fesse what-
soeuer sinne
of the last
weeke clogs
thy consci-
ence.
Ioh. 1. 19.

brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Giue me grace to make it a day of *Repentance* vnto thee, that thy goodnesse may leale it to be a day of *pardon* vnto me: and that I may remember, that the keeping Holy of this day, is a commandement which thine owne *finger* hath written. That on this day, I might meditate on the glorious workes of our *Creation* and *redemption*: and learne how to know and to keepe all the rest of thy Holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house, to offer vnto thee our *Morning Sacrifice of praise and Prayer*: and to heare what thy Spirit, by the preaching of thy Word,

*Word, shall speake vnto thy Ser-
uant, O let not my sinnes stand
as a Cloud, to stop my prayers
from ascending vnto thee; or to
keepe backe thy Grace from
descending by thy Word, into
my heart. I know, O Lord, and
tremble to thinke, that three
parts of the good Seed falls vp-
on bad ground. O let not my
heart be like the High-way,
which through hardnesse, and
want of true vnderstanding,
receiues not the Seed, till the e-
uill one commeth, & catcheth
it away: nor like to the stony
ground, which heareth with ioy
for a time, but falleth away as
soon as persecution ariseth for
thy Gospels sake: nor like the
thorny ground, which by the
cares of this world, and the deceit-
fulness of riches, choketh the word
which it heareth, and makes it al-
together unfruitfull: but that
like vnto the good ground, I
may heare thy Word, with an*

Mat. 13. 1. &
Luke 8. 25.

Col. 4. 3.

Acts 26. 18

1 Theff. 5. 13

Heb. 13. 17.

1 Cor. 11. 10

Ephes. 3. 10

1 Pet. 1. 12.

honest and good heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meet for thy glory, and mine euerlasting comfort. Open likewise, I beseech thee, O Lord, the doore of vnderstanding vnto thy faithfull seruant, whom thou hast sent vnto vs to open our eyes that wee may turne from darknesse to light, and from the power of Sathan, vnto God: that we may receiue forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And giue me grace to submit my selfe vnto his Ministry, as well when he terrifieth me with iudgements, as when hee comforteth mee with thy Mercies. And that I may haue him in singular loue for his workes sake; because he watcheth for my soule, as he that must giue an account for the same vnto his Master. And
giue

giue me grace to behaue my
selfe in the *Holy* Congregation
with comelineſſe and reue-
rence, as in *thy* preſence, and
in the ſight of *thy* *Holy* *An-*
gels. Keepe mee from drowſi-
neſſe and ſleeping, and from all
wandering thoughts, and
worldly imaginations: ſancti-
fie my *Memory*, that it may
be apt to receiue, and firme to
remember thoſe good and
profitable Doctrines, which
ſhall be taught vnto vs out of
thy Word. And that through
the *affiſtance* of thy *Holy* *Spiri-*
rit, I may put the ſame leſſons
in practice for my *direction* in
proſperity, for my conſola-
tion in miſery, for the amend-
ment of my life, and the glo-
rie of thy Name. And that
this day, which *godleſſe* and
prophane perſons ſpend in their
owne luſts and pleasures, I as
one of thy obedient ſeruants)
may make my chiefe *delight* to

Isay 66. 33.

consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word: but that ceasing from the workes of sinne, as well as from the workes of mine ordinary calling, I may through thy blessing, feele in my heart the beginning of that eternall Sabbath, which in vnspeakeable ioy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship, in thy Heauenly Kingdome for evermore. All which I humbly craue at thy hands, in the name and mediation of my Lord Iesus; in that forme of Prayer which he hath taught me.

*Our Father which art in Hea-
uen, &c.*

Having thus in private prepared thine own soule, if thou hast the charge of a Familie;
call

call all thy *Houſhold* together, reade a Chapter, and pray as in the *Weeke* dayes: but remember ſo to diſpatch theſe *private preparations* and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Elſe your private exerciſes are rather an *hindrance* then a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the Church; let euery one meditate thus with himſelfe.

Things to be meditated as thou goeſt to the Church:

THat thou art going to the *Court* of the Lord, & to ſpeake with the great God by prayer; and to heare his Maieſtie ſpeake vnto thee by his Word: & to receiue his *bleſſing* on thy ſoule, and thy *honest labour*, in the *ſixe daies* laſt paſt.

Pſal. 104. 4.

X 4

2 Say

Psal. 42. 1. 2.

Psal. 48. 10.

Psal. 5. 8.

Gen. 28. 16.

17.
1 Cor. 14. 25

Psal. 36. 8.

2 Say with thy selfe by the way, *As the Hart brayeth for the riners of waters, so paweth my soule after thee, O God. My soule thirsteth for God, euen for the living God: When shall I come and appeare before the presence of God? For, a day in thy Courts is better then a thousand other where. I had rather be a doore-keeper in the House of my God, then to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple.*

3 As thou enterest into the Church, say, *How fearefull is this place? this is none other but the House of God, this is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I haue loued the Habitation of thy*

thy House, and the place where
thy Honour dwelleth: Onething
therefore haue I desired of thee
that I will require, euen that I
may dwell in thy House all the
dayes of my life, to behold thy
beauty, and to visit thy Temple:
therefore will I offer in thy Ta-
bernacle sacrifices of ioy, I will
sing and praise the Lord. Hear-
ken vnto my voyce, O Lord, when
I cry; haue mercy also vpon me,
and heare me. Doubtlesse, kind-
nes & mercy shal follow me all the
dayes of my life, and I shall re-
maine a long season in the house of
the Lord. And this is that pre-
paration, or looking to our
feet, whereto Salomon aduileth
vs, before we enter into the
House of God.

Psal. 27. 4.

Psal. 27. 6.

Psal. 33. 6.

Ecclef. 4. 27.

X 5

The

The second sort of duties, which are to bee performed at the time of the holy assembly.

When Prayers begin, lay aside thine *owne* private Meditations; and let thine *heart* ioyne with the Minister, and the whole Church, as being *one body* of Christ; and because that God is the God of order, he wil haue all things to be done in the Church with *one heart and accord*: and the exercises of the Church are *common and publike*. It is therefore an ignorant pride, for a man to thinke his *owne* private prayers more effectuell then the *publike* prayers of the whole Church. *Salomon* therefore aduiseeth a man not to be *rash*, to viter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action

1 Cor. 13. 12
Acs 1. 3 46.
& 4. 2.

Eccle. 3. 1.

on of kneeling, standing, sitting, and such indifferent ceremonies (for the auoyding of scandall, the continuance of charity, and in testimony of thine obedience)* conforme thy selfe to the manner of the Church wherein thou liuest.

Whilest the preacher is expounding and applying the Word of the Lord: looke vpon him; for it is a great helpe to stirre vp thine attention, and to keepe thee from wandering thoughts: so the eyes of all that were in the Synagogues, are saide to be fastned on Christ whilest he preached: and that all the people hanged vpon him when they heard him. Remember that thou art there as one of Christs Disciples; to learne the knowledge of Salvation; by the remission of sinnes; through the tender mercie of GOD; Luke 7.7.

Be not therefore in the Schoole

Eze. 46. 10.
Psal. 110. 3.

* Cum Romanam venio, Iesus Sabato: cum hic sum, non Ieiuno. Sic & tunc quam forte Ecclesiam veneri tuus morem serua, si cuiquam non vis esse scandalo, nec quenquam tibi. Amb. consi. August. Ep. ad Januar. Luke 4. 20.

Luke 19. 48

Schoole of Christ, like an idle Boy in a *Grammer Schoole*, that often beareth, but neuer learneth his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing marke:

1 *The coherence and explication of the Text.*

2 *The chiefe summe or scope of the holy Ghost in that Text.*

3 *The division or parts of the Text.*

4 *The doctrines; and in every doctrine, the proofes, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method be too *curious* or *confused*; then labour to remember.

1 *How many things he taught, which thou knewest not before; and be thankfull.*

2 *What sinnes hee reprooved, whereof thy conscience tels thee that thou art guilty; and therefore must be amended.*

3 *What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeuour to practice them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe* rather by *God* then by *Man*: & labour not so much to heare the wordes of the *Preacher* sounding in thine *ear*, as to feele the operation of the *spirit*, working in thy *heart*. Therefore it is said so often, *Let him that hath an ear, heare what*

Isa. 23.
Acts 10.33.
1 Cor. 17.35
Gal. 4.14.
1 Thes. 2.13

Apo. 2.7.

Luke 14.32.

^a Luk. 11.28

^b Rom. 15.16

^c Deut. 33.3

^d Ioh. 10.27

^e Ioh. 8.47.

& 18.37.

^f Luk. 8.21.

Marke 3.35.

what the spirit speakes to the Church. And, Did not our hearts burne within vs, whilst hee opened vnto vs the Scriptures? And thus to heare the Word, hath a^a blessing promised thereto. It is the acceptab^blest ^b sacrificing of our selues vnto God. It is the ^c surest note of Christs Saints: The ^d truest marke of Christs sheep: the ^e apparantest signe of Gods Elect: the very blood as it were; which vniteth vs to be the ^f spirituall kindred, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer:

When the Sermon is ended:

1 Beware thou depart not like the nine Lepers, till that for thine instruction to saving health; thou hast returned thanks and praise to God by an after prayer, and singing of

a Psalm. And when the blessing is pronounced, *stand up* to receive *thy part* therein; and heare it; as if Christ himselfe (whose Minister he is) did pronounce the same vnto thee: for in this case it is true; *Hee that heareth you, heareth mee*, and the Sabbath day is *blest*, because God hath appointed it to be the day, *wherein by the mouth of his Ministers, he will blesse his people, which heare his word, and glorifie his Name.* For thought he Sabbath day in it selfe be no more blessed then the other sixe dayes; yet (because the Lord hath appointed it to holy *uses* aboue others) it doth as farre excell the other dayes of the Weeke: as the *consecrated bread* which we receiue at the *Lords Table*) doth the *common bread* which wee eate at our *owne Table.*

Ezec. 46. 10.

Luke 10. 16.

Numb. 6 23.
27.

I If it be a Communion day

day, draw neere to the Lords Table? in the *wedding garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptisme* is to be administred, stay and behold it with all reuerent attention, that so thou maist; First, shew thy *reuerence* to Gods *ordnance*; Secondly, that thou maiest the better consider thine *owne ingrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of thy new *Couenant*. Thirdly, that thou mayest repay thy *debts* in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *bloud* and *Spirit*. Fourthly, that thou maist *assist* the Church in praising God for *grafting* another member into his

his *mysticall Body*. Fifthly, that thou maiest prooue whether the effects of Christs death killeth sinne in thee; and whether thou be raised to newnes of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankfull for his *grace*. Sixthly, to shew thy selfe to be a free-man of Christs *Corporation*: hauing a voyce or consent in the admission of others into that Holy society.

3 If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to be performed in the holy Assembly.

Now

1 Cor. 16. 1.
1 Cor. 9. 5. 6.
7. &c.

Now of the third sort of duties after the holy Assembly.

Leuit. 11. 3.

Psa. 119. 11

Mat. 13. 19.

AS thou returnest home, or when thou art entered into thy House: *meditate* a little while vpon those things, which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee a *direction* to thy life; and a *consolation* vnto thy Soule. For till the Word be made thus our owne, and as it were close hidden in our hearts: wee are in danger lest Sathan steale it away, and wee shall receiue

no profit thereby. And when thou goest to dinner, in that reuerend and thankfull manner before prescribed; remember according to thine ability to haue one or more poore Christians, whose hungry bowels may be refreshed with thy meate: imitating Holy *Iob*, who protested that *hee did neuer eat his morsels alone, without the good company of the poore and fatherlesse*; that is the Commandement of Christ, our Master, *Luke 14.13*. Or at leastwise; send some part of thy Dinner to the poore, who lies sicke in the backe Lane, without any food. For this will bring a blessing vpon all thy workes and labours; and it will one day more reioyce thy soule; then it doth now refresh his body, when Christ shall say vnto thee, *O blessed childe of GOD, I was an hungred, and thou*

Iob. 31. 17. 18

*Hest. 9. 22.
Deut. 15. 10.
&c.*

*Mat. 25. 35.
&c.*

If thou be a private man either performe these holy duties by thy selfe, or ioyne with some godly Family in the performance of them.

Acts 17.11.
Heb. 5.14.
Mat. 26.30.
Iam. 5.13.

* Deu. 6.7.
20.
Heb. 5.1.

thou gauest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the Lord praised; call thy family together, examine what they haue learned in the Sermon: commend them that do well, yet discourage not them whose memories, or capacities are weaker: but rather helpe them; for their will & mindes may bee as good. Turne to the *Proofes* which the Preacher alleaged, and * rubbe those good things ouer their memories againe. Then sing a *Psalme* or more. If time permit, thou maist teach and examine them in some part of the *Catechisme*: conferring euery point with the proofes of the holy Scripture. This will both increase our knowledge

ledge, and *sharpen* our memory : seeing by *experience* wee finde, that in euery trade they who are most *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou maist bee with the *first* in the holy congregation at the *Euening exercise* ; where behauethy selfe in the like deuotion and reuerence, as was prescribed for the Holy Exercise of the Morning.

After *Euening Prayer*, and at thy Supper behaue thy selfe in the like religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeere and weather doe serue.

1 *Walke* into the *fields*, and meditate vpon the *Workes* of God : for in euery *Creature* thou maist read, as in an open *Booke*, the *Wisedome*, *Power*,
Provi

Heb. 5. 14.

Psal. 92. 5.
& 19. 2. & c.
& 8. 1. 3. & c.
Rom. 1. 19.
20.
Presentem
narrat quali-
bet Herba
Deum.

Isay 40. 26.

Psal. 8.

Mat. 25. 35.
James 5 14.
&c.

Providence, and goodnesse of Almighty God. And how that none is able to make all these things in the variety of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

2 Consider how *gracious* he is, that made all these things to *serue* vs.

3 Take occasion hereby, to stirre vp both thy selfe and others, to *admire* and *adore* his *Power, Wisedome, and Goodnesse*: and to thinke what *vngratefull* wretches we are, if we will not (in all obedience) *serue* and honour him.

4 If any neighbour be *sick*, or in any *heauinesse*, goe to *visite* him. If any be fallen at *variance*, he lpe to *recencile* them.

To conclude, *three sorts* of workes may lawfully be done on the Sabbath day.

1 Workes of *Piety*, which either

either directly concerne the Service of God, though they be performed by *bodily* labour; as vnder the Law, the *Priests* did labour in *killing*, and *dressing the sacrifices*, and burning them on the Altar. And Christians vnder the *Gospel*, when they trauell farre to the places of Gods worship; it is but a *Sabbath dayes iourneyes*, like to that of the *Shunamite*, who trauelled from home, to heare the Prophet on the *Sabbath day*, because shee had no teaching neere her own dwelling. And the Preacher, though hee labourereth in the *sweat* of his *browes*, to the *wearying* of his body, yet hee doth but a *Sabbath dayes worke*. For the *holy end* sanctifieth the worke, as the *Temple* did the *Golde*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his wor-
ship:

Mat. 12. 5.

Acts 1. 12.

2 Reg. 4. 22.

Mat. 23. 17.

Mat. 23. 19.

Nam. 10. 2. 3

2 Reg. 19. 8

Marke 3. 4.

b Mat. 12. 13

c Luk 13. 15.

d Mat. 12. 8.

e Hest. 9. 12.

f 1 Cor. 11.

22. 34.

g 1 Cor. 16. 1

* Nuncius
preceps exci-
pitur a Sab-
bato. Iud.
Coment sup.
Num. 13. 1.

ship: as the sounding of *Trum-
pets* vnder the *Law*, or the rin-
ging of *Bells* vnder the *Gospel*.

2 *Workes of Charitie*, as
to ^a saue the life of a man, or
^b of a beast, to ^c fodder, water,
and dresse *Cattell*: To make
honest ^d prouision of meat and
drinke. to refresh our selues,
and to ^e relieve the poore: to vi-
sit the sicke, to make ^f *Collections*
for the poore, and such like.

3 *Workes of necessity*, not
fained, but *present* and *imminent*
and such as could not be *pre-
mented* before, nor cannot be
deferred vnto another day. As
to resist the inuasion of *Ene-
mies*, or the robberies of
Theeves, to quench the rage of
Fire, & for *Physicians* to *stanch*,
or *let bloud*, or to cure any o-
ther *desperate* disease: and for
Mid-wives to helpe women in
labour: *Marriners* may doe
their labour: *Souldiers* being
assailed may fight: and * *Posti*
may

may ride for the publique good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may vpon any of these occasions, goe out of the Church, and from the *Holy exercises* of the *Word* and *Sacraments*: provided alwaies, that they be humbled, that such occasions fall out vpon that day and time; and that they take no *Money* for their paines on that day, but onely for their *stuffle*, as in the feare of God, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some priuate place: and knowing that in the state of corruption no man liuing can sanctifie a Sabbath in that spirituall manner that hee should, but that he commits many breaches thereof, in his *Thoughts*, *Words*, and *Deedes*, humbly

bly craue pardon for thy defects, and reconcile thy selfe vnto God, with this or the like *Euening sacrifice.*

A private Euening Prayer for the Lords day.

a Isa. 6. 3.

b Gen. 18. 27

c Heb. 12. 29

d Iob 11. 21.

e Psal. 51. 3.

f Zach. 3. 1. 2

g 1 Cor. 11. 31



Holy, a Holy, Holy, Lord God of Sabbath! Suffer mee, who am but b dust and ashes, to speak vnto thy most glorious Maiestie. I know that thou art a c consuming fire, I acknowledge that I am but withered d stubble. My e sinnes are in thy sight, and Sathan f stands at my right hand to accuse me for them; I come not to excuse, but to g iudge my selfe worthy of all those iudgements, which thy Iustice might most iustly inflict vpon me a wretched creature, for my sinnes and transgressions.

sions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seeme *wile* in mine owne eyes, how much more loathsome in *thy sight*? I confesse they make mee so farre from being worthy to be called thy *Sonne*; that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldst but recompence mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth and swallow mee vp, like one of *Dathans* family, into the bottomlesse pit of hell. For if thou diddest not spare the *naturall branches*, those *Angels* of glorious excellency; but hurledst them downe from the *heavenly habitations*, into the paines of *hellish darkenesse*, to bee kept unto damnation, when they sinned but once against thy

2 Sam. 6. 22.

Luke 15. 21.

Psal. 106. 37.

2 Pet. 2. 4.

Gen. 3. 23.

Rom. 2. 5.

Rom. 2. 5.

Job 15. 16.

Maiesly ; and didst expel our first *Parents* out of *Paradise*, when they did but transgresse *one* of thy lawes ; alas, what vengeance may I expect, who haue not offended in *one* sinne onely ; *heaping* daily sinne vpon sinne, without any true repentance, *drinking iniquitie as it were water*, euer powring in, but neuer powring out any filthinesse : and haue transgressed not *one* but *all* thy holy lawes and commandments. Yea, this present day, which thou hast straightly commanded mee to keepe holy, to thy praise and worship, I haue not so religiously kept and obserued, nor prepared my soule in that holinesse and chastity of heart, as was fit to meete thy blessed Maiesly in the holy assembly of thy Saints. I haue not attended to the preaching of thy Word, nor to the administration

tion of thy Sacraments, with that humility, reuerence, and deuotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowlineſſe. And when I was awake, my minde was ſo diſtracted and carried away with vaine and worldly thoughts, that my ſoule ſeemed to be abſent, and out of the Church, I haue not ſo duely (as I ſhould) meditated with my ſelfe, nor conferred with my family, vpon thoſe good inſtructions which wee haue heard and receiued out of thy holy word, by the publike Miniſtery. For default whereof, *Sathan* hath ſtolne the moſt part of thoſe inſtructions out of my hearr, and I wretched creature haue forgotten them, as though they had neuer beene heard. And my family doth not thrice

in knowledge and sanctification vnder my gouernement as they should. Though I know, where many of my poore brethren live in want and necessity, & some in paine, and comfortlesse: yet I haue not remembered to relieue, the one with my almes, nor the other with consolations: but I haue feasted my selfe, and satisfied mine own lusts. I haue spent the most part of the day in *idle talks, vaine sports and exercises*. Yea Lord, I haue, &c. And for all these my sinnes, my conscience cries *guilty*, thy Law *condemnes* mee; and I am in thy hand to receiue the *sentence* and curse that is due to the wilfull breach of so holy a commandement. But what if I am by thy Law condemned? yet, Lord, thy *Gospell* assures mee that thy mercy is aboue all thy workes: that thy grace trans-

*Here confesse what-
soeuer fault
thou hast
done that
day by o-
mission or
commission,
and then
fetching
from thy
hart a deep
sigh, say,
Psal. 105. 6.
I am. 2. 13.

transcends thy *Law*; and thy
goodnesse delighteth thereto
raigne, where sinnes doe most
abound. In the multitude ther-
fore of the *mercies* and *me-
rits* of *I E S U S C H R I S T*
my Sauour, I beleech thee,
O Lord, (who dispisest not
the sighing of a contrite
heart, nor desirest the death
of a penitent sinner) to par-
don and forgiue me all those
my sinnes, and all the er-
rours of this day, and of my
whole life; and free my soule
from that curse and iudge-
ment which is due vnto mee
for them. Thou that diddest
iustifie the contrite *Publicane*
for foure words of confession,
and receiuedst the *Prodigall
childe* (when he had spent all
the stocke of thy grace) into
fauour vpon his repentance :
pardon my sinnes likewise, O
Lord, and suffer mee not to
perish for my transgressions.

Rom. 5. 20.

Ezek. 33. 11.

Luke 11. 18.
&c.

Mat. 21. 31.
32.

Iam. 3. 22.

Oh spare me, and receiue mee into thy fauour againe. Wilt thou (O Lord) reiect me, who hast receiued all *Publicanes, harlots and sinners*, that vpon repentance sued to thee for grace! Shall I alone be excluded from thy mercy? Farre be it from me to thinke so: for thou art the same God of mercy vnto me, that thou wast vnto them, and *thy compassions neuer faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy seuerer iustice against me a sinner; but exercise thy long sufferance in forbearing thine own creature. I haue nothing to present vnto thee for a satisfaction, but onely those *bloudy wounds, bitter Death, and Passion*, which thy blessed Sonne, my onely Saniour, hath suffered for mee. Him (*in whom onely thou art well pleased*)

pleased (I offer vnto thee for all my sinnes; wherewith thou art displeased. He my Mediatour, the request of whole bloud; *speaking better things then that of Abel*, thy mercy can neuer gaine say. Illuminate my vnderstanding, and sanctifie my heart with thy holy spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times haue beene taught mee out of thy holy word; that I may remember thy *commandments* to keep them, thy iudgements to auoid them; and thy sweet promises to relie vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: Oh receiue me into thy fauour; and so draw me by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by cal-

Heb. 12. 24.

ling and creation. And give me grace so to keepe holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy Saints & Angels, celebrate an *eternall Sabbath* of ioyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for euermore, *Amen.*

And then calling thy family together; shut vp the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will giue thee that night a *more sweet and quiet rest* then ordinary, and prosper thee the better in all the labours of the weeke following.

Thus far of the ordinary Practice of Piety, both in private and publike.

Now

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

The extraordinary Practice of Piety consists either in Fasting or Feasting.

1 Of the Practice of Piety in Fasting.

There are divers kinds of Fasting: First, a constrained Fast, as when men either have not foode to eat, as in the famine of Samaria: or having food, cannot eat it for heavinesse or sicknes as it befell them who were in the Ship with Saint Paul. This is rather Famine then Fasting.

Secondly, A naturall Fast, which we undertake Physically, for the health of our body.

Thirdly, A civill Fast, which the Magistrate enioyneth for the better maintenance of the Common-wealth, that by using

Filth

Ieiunium.

1 Coarctum.

2 Kin. 6. 26

3 Acts 27. 33

2 Physicum.

Nihil periculosius habitu-

diu corporis

extreme bo-

na: detrahen-

da sunt ergo

per ieiunium

redundantia,

ne natura suo

pondere fra-

cta succuba-

bas. Basil.

hom. 1.

3 Politicum.

4. *Miraculo-
sum.*

5. *Quotidia-
num.*

c Tim. 3. 3.
Ti. 2. 3.
Pro. 31. 4. 5.

6. *Religio-
sum.*

7. *Con-
cordia.*

Fish as well as flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty dayes fast of *Moses* and *Elias*, the types; and of *Christ* the substance. This is rather to be admired, then imitated.

Fifthly, *A daily Fast*, when a man is careful to use the creatures of God with such moderation, that he is not made heavier, but more cheerful, to serve God, and to doe the duties of his calling. This is specially to be observed of Ministers and Judges.

Sixthly, *A religious Fast*, which a man voluntarily undertakes to make his body & soule the fitter to pray more fervently vnto God, vpon some extraordinary occasion. And of this Fast onely we are to treat. The *Religious Fast* is of two sorts, either private or publique.

I Of a private Fast.

THat we may rightly performe a private Fast, foure things are to be obserued, first, the *Author*: secondly, the *Time* and *Occasion*: thirdly, the *Manner*: fourthly, the *ends* of priuate Fasting.

I Of the Author.

The first that ordained Fasting was God himselfe in *Paradise*: and it was the first *Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *fast*. So doth our Sauiour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious *Fasting* a man comes nearest the life of *Angels*, and to doe Gods

*Ieiunium in Paradiso prescriptum est: reuerere igitur ieiunij canitiem. Basil. hom. cap. de ieiun. Exod. 19. 3. Leuit. 23. Mat. 6. 17. and 9. 15. * Qui ieiunat, Angelorum risu uiuit, & dum paucissimis contentus est, similitudinem cum illis assumit. Basil. hom. de Iesu.*

*Nature ei
paruum, &
guttur arctū
hominis dedit.*

Gods will on earth, as it is done in
heaven. Yea, Nature seemeth to
teach man this duty, in giuing
him a little mouth, and a nar-
rower throat; for Nature is con-
tent with a little, Grace with
lesse. Neither doth Nature and
Grace agree in any one act bet-
ter then in this exercise of re-
ligious Fasting; for it strength-
neth the memory, and cleareth
the minds, illuminateth the un-
derstanding, and bridleth the
affections; mortifieth the flesh,
and preserveth chastitie; pre-
uenteth sicknesse, and continu-
eth health; it delivereth from
oult, and procureth all kinde
of blessings.

*Quandiu i-
iunavit A-
dam in Pa-
radise fuit,
conuulsus,
& cecidit est.
Hieron.*

By breaking this Fast, the Ser-
pent ouerthrew the first Adam,
so that he lost Paradise. But
by keeping a Fast, the second A-
dam vanquished the Serpent,
and restored vs into Heaven.
Fasting was she who couered
Noah safe in the Arke, whom

Intemperance vncouered, and left starke naked in the Vineyard. By fasting, Lot quenched the flame of Sodome, whom drunkenness scorched with the fire of Incest. Religious Fasting, and talking with God, made Moyses face to shine before men, when Idolatrous eating & drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heauen; when voluptuous Ahab was sent in a bloody Chariot to hel. It made Herod belecue that Iohn Baptist should liue after death by a blessed resurrection; when after an intemperate life, hee could promise nothing to himselfe, but eternall death and destruction. O Divine Ordinance of a diuine Author!

2 Of the Time.

The holy Scripture appoints no Time vnder the New Testament to fast: but leaues it vnto Chri-

*Preceptū esse
Ieiunium vi-
deo, quibus
autem diebus
non oporteat
ieiunare, &
quibus opor-
teat precepta
Domini vel
Apostolorum
non inuenio
definitū. Aug.
ad Cassulan.
Ep. 86.*

*Indifferenter
ieiunandum,
ex arbitrio,
non ex impe-
rio noue di-
scipline, pro
temporibus, et
causis vniuf-
cuiusque.*

*Tert. aduers.
Psychic.*

*Montanus
haereticus pri-
mus erat qui
ieiuniorum*

*leges pre-
scripsit. Euf.*

*Eccl. hist. li. 5.
ca. 18. ex*

*Apollon:
a Leu. 23:32.*

*Iosh. 7.6.
2 Sam. 3.3.*

b Hec. 4.16

Christians owne free choyse;
Rom. 14.3. 1. Cor. 7.5. to fast as
occasions shall be offered vnto
them, *Mat. 9.15.* As when a
man becomes an humble and
earnest suiter vnto God for the
pardon of some grosse sin com-
mitted; or for the prevention of
some sinne, whereunto a man
feels himselfe by *Satan* sollici-
ted: or to obtaine some speciall
blessing which he wants: or to
auert some Iudgement which a
man feares, or is already fallen
vpon himselfe or others: or
lastly, to subdue his flesh vnto
his spirit, that hee may more
cheerefully poure forth his
soule vnto God by praier. Vp-
on these occasions a man may
fast a^a day or b^b longer, as his
occasion requires, and the consti-
tution of his body, and other
needfull affaires will permit.

3. *Of the manner of a primate
Fast.*

The true manner of perfor-
ming.

ming a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast: First, from all *worldly* *businesse* and *labour*, making our *Fasting day*, as it were a *Sabbath day*, *Leu. 23.28.* For *worldly businesse* will distract our mindes from *holy deuotion*.

c *Leuit. 23.*
28.36.
Ioel 1.14.
and 2.15.

Secondly, from all *manner* of *foode*, yea, from *bread* and *water*, so farre as health will permit: 1. That so we may acknowledge our own *indignity*, as being *vnworthy* both of *life* and al the *means* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a *godly reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods *Creatures*.

d 2 *Sam. 3.35.*
Ezra 10.6.
Dan. 10.3.
Ester 4.16.
Acts 9.9.

e 2 *Cor. 7.11*

4. That

4. That by the *hunger* of our bodies, through want of these earthly things, our *soules* may learne to hunger more eagerly after *spiritual* and heavenly foode. 5. To put vs in minde, that as we abstaine from food, which is *lawfull*, so we should much more abstaine from * *Sinne*, which is altogether *unlawfull*.

* Quid prodest vacuare corpus ab escis, & animā replere peccatis? Aug. de temp. Ser. 46. s. 33. 5. 6

g Hest. 4. 1. 2
Jonas 3. 5. 6.
Ioel 1. 13.
Mat. 11. 21.

Thirdly, from *good* and *costly* *Apparell*; that as the *abuse* of these puffes vs vp with *prides* so the laying aside their *lawful* use may wienesse our *humility*. And to this end in ancient times they vsed (especially in publike Fasts) to put on *Sackcloth*, or other *course apparell*. The equity hereof stil remaineth, especially in *publike fasts*, at what time to come into the Assembly with *starched bands*, *crisped haire*, *brave apparell*, and decked with *flowers* or *perfumes* argueth a soule that is neither hum-

humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of ordinary sleepe: That thou maist that way also humble thy body; & that thy soule may watch and pray, to be prepared for the coming of Christ. And if thou wilt breake thy sleepe early and late for worldly gain: how much more shouldst thou doe it for the service of God? And if Abak (in imitation of the godly) did in his fast lie in sackcloth, to breake his sleepe by night; what shall wee thinke of those who on a fasting-day will yeeld themselves to sleepe in the open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the throte onely that sinned, so must not the throte onely be punished: and therefore we must ende-

2 Sam. 22.

16.

Iocel 1.13.

Hest. 4.3.

1 Kin. 21.27.

* Si sola gula peccauit, sola ieiunet, & sufficit: Si vero peccauerunt et membra cetera, cur non ieiunent & ipsae? Bern. Serm. Quadrag. 3.

endeavour to make our eyes (as at all times, so) especially on that day to fast from beholding vanities: our eares from hearing *Mirth* or *Musicks*, but such as may moue to mourne: our nostrils from pleasant smells, our tongues from lying, dissembeling and flandering: yea, the use of the *Marriage-bed* must be omitted in a religious reuerence of the *Diuine Maiessty*: That so nothing may hinder our true humiliation, but that all may be signes that wee are *unfainedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Fasting* consists in two things,

1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment of life* in time to come.

This *penitencie* consists in 3. things. First, an inward insight of sinne, and sense of misery.

μεταμέ-

λεια.

μετα-

νοια.

sery. Secondly, a *bewayling* of thy vile estate. Thirdly, an *humble and particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will be effected in thee: First, by considering thy sinnes, especially thy grosse sinnes, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Maiesty of God against whom it was done: and the rather, because thou diddest such things against him since he became a *Father* vnto thee, and bestowed so many sweet *blessings* in bountifull manner vpon thee. Thirdly, in considering the *curses* which God hath threatned for thy sinne: how grieuously God hath plagued others for the same fault, and how that no *meanes* in heauen or

or Earth could deliuer thee from being eternally damned for them; had not the Sonne of God so lovingly died for thee. Lastly, that if God loves thee, hee must chasten thee ere it bee long, with some grieuous affliction; vnlesse thou doest present him by speedy and vnfeigned repentance. Let these and the like considerations, so pricke thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountaine of teares, trickling down thy mournfull cheeks. This mourning is the beginning of true fasting; and therefore oft-times put for fasting, the first and principall part, for the whole action.

2 Of the bewailing of thine owne estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voyce, and
teares

* Mat. 9. 15.
Can the
Children
mourne?
then shall
they fast:
And Marke
and Luke
for mourne,
haue fast.
Examples.
Psal. 6. & 22.
& 38. & 79.
& Ieremies
Lament.
Isa. 2. 12. 17

teares of the eyes. With such
filiall earnestnesse and importu-
nity in prayer, is our heavenly
Father wel pleased. Nay, when
it is the fruits of his Spirit, and
the effects of our faith, he can-
not be displeased with it. For
if he heard the moanes which
extremity wrung from *Ismael*
and *Hagar*; and heareth the
crie of the young *Ravens*, and
roaring of *Lions*; how much
rather wil he heare the mourn-
full lamentation which his own
children make vnto him in
their misery?

3 Of the humble confession of
sinner.

In this action thou must
deale plainly with God, and ac-
knowledge all the sinnes thou
knowest, not onely in generall,
but also in particular: this
hath beene the manner of all
Gods children in their Fasts:
first, because that without
Confession thou hast no promise
of

Ier. 31. 18.

19. 20.

Gen. 11. 17.

Iob 39. 3.

Psal. 147.

Psal. 104. 21.

1 Sam. 7.

Eze 9. &c.

Dan. 6.

Nehem. 1.

Prou. 28. 13.
 Ps. 32. 3. & c.
 Psal. 51. 4.

1 Iohn. 1. 7. 9.

of mercy or forgiveness of
 sinnes. Secondly, that so thou
 maist acknowledge God to be
 iust, and thy selfe vnrigh-
 teous. Thirdly, that by the numbring
 of thy sinnes, thy heart may be
 the more humbled and pulled
 downe. Fourthly, that it may
 appeare, that thou art truly pe-
 nitent: for till God hath given
 thee grace to repent, thou wilt
 be more ashamed to confesse thy
 fault, then to commit thy sinne.
 The plainer thou dealest in
 this respect with God, the
 more graciously will God deale
 with thee: for if thou dost ac-
 knowledge thy sinnes, God is
 faithfull and iust to forgive thee
 thy sinnes: and the blood of Iesus
 Christ his Sonne shal cleanse thee
 from all thy sinnes.

To helpe thee the better to
 performe these three parts of
 penitency, thou maist dili-
 gently read such chapters and
 portions of the holy Scrip-
 tures,

tures as doe chiefly concerne thy particular sinnes: that thou maiest see Gods curse & iudgements on others for the like sinnes, and be the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitencie.

The other part, which is Amendment of life, consists; First, in deuout Prayer: Secondly, in deuout Actions.

This deuout Prayer, which wee make in time of Fasting, is either Deprecation of euill, or crauing needefull good things.

Deprecation of euill, is, when thou beseechest G O D, for Christ thy Mediators sake, to pardon vnto thee these sinnes which thou hast confessed; and to turne from thee those iudgements which are due vnto thee for thy sinnes; And as Benbadad, because hee heard, That the King of Israel was mercifull, prostrated himselfe vnto him

Z

with

Δεήσις.
προσευ-
χή.

1 Kin. 20. 31.

Psal. 50. 15.

with a Rope about his necke; so because thou knowest that the King of heauen is mercifull, cast downe thy selfe in his presence, in all true signes of humiliation (especially, seeing he calleth vpon thee to come vnto him in thy troubles) and doubtlesse thou shalt finde him most mercifull.

Phil. 4. 6.

1 Tim. 5. 5.

The Craving of needfull good things, is, First, a seruent and faithfull begging of God, to scale by his spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that sinne may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of faith, patience, chastitie, and all other graces which thou wantest: and an increase of those which GOD of his mercie hath bestowed vpon thee already.

Thus

Thus farre of Prayer in Fasting.
The devout Actions in fasting,
are two. First, *Avoiding euill.*
Secondly, *doing good.*

I. Of avoiding euill.

This *Abstinence from euill*,
is that which is chiefly signi-
fied by the *Abstinence from*
food, &c. and is the chiefe end
of fasting, as the *Ninivites* very
well knew. *A day of fast, and*
not fasting from sinne, the Lord
abhorreth. It is not the vacuities
of the stomacke: but the *pu-*
ritie of the heart that God re-
specteth. If therefore thou
wouldest haue God to turne
from thee the *euill of affliction*;
thou must first turne away
from thy selfe the *euill of trans-*
gression. And without this
fasting from euill, thy Fast sa-
uours more noysome to God,
then thy *breath* doth to Man.
This made God so often to re-
iect the Fast of the *Iewes.* And
as thou must endeavour to

Ion. 3. 8. 10.

* *Pulchrum*
est corporis
ieiunium, cū
fit animus à
vitijstieinus.
Hier. ad Ce-
lant. Epi. 14.
Ieiuna à ma-
liatibus, ab-
stine à malis
sermonibus,
contine à co-
gitationibus
pejoribus. Cy-
ril in Leu.
Cap. 10.
Isa. 58. 2. &c.
Zac. 7. 5. 7.
Non possum
ferre Inqui-
tatem & in-
terdictionem.
Isay. 1. 13.

* Quid prodest ieiunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? Maximus Epil. Qui cibis abstinent, & mala agunt, demones insistantur, quibus culpa adest, & cibis deest, Isidor. * Vis orationem tuam volare ad celum? Fac illi duas alas Ioianum & Eleemosinam, Aug.

auoid all sinne; so especially that sinne, wherewith thou hast prouoked God, either to shake his rod at thee or already to lay his chastening hand vpon thee. And doe this with a resolution, by the assistance of Gods grace, neuer to commit those sinnes againe. For what shall it profit a man by abstinence to humble his body; if his minde swell with pride? Or to forbear Wine and strong drinke; and to be drunke with wrath and malice? Or to let no flesh goe into the belly; when lyes, slanders, and ribauldrie (which are worse then any meat) comes out of the mouth? To abstaine from meat and to doe mischief, is the Devils fast, who doth euill, and is ouer hungry.

2 Of doing good workes.

The good workes which as a Christian thou must doe every day, but especially on thy Fast-

ing day: are either the *workes of piety to God*, or the *workes of charitie towards thy brethren*.

First, the *workes of Piety to God*, are the *Practice* of all the former duties, in the *sincerity* of a good conscience, and in the *sight* of God.

Secondly, the *workes of charity towards our Brethren*, are, *forgiving wrongs*, *remitting debts* to the poore that are not well able to pay: but especially in *giuing almes* to the poore, that want reliefe and sustenance. Else we shall * vnder pretence of *godlinesse*, *practise miserableness*; like those, who will pinch their owne *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ ioyned *Fasting, Prayer, and Almes*, together in *Precept*: so must thou ioyne them together, like *Cornelius*, in *Practice*. And therefore be sure to giue

Isa. 58. 6. &c.
Zac. 7. 9. 20.

* Qui ieiunas
ut parcat, non
ad dei glori-
am ieiunas,
sed substantia
sua parcat.
Chrysost. in
Mat.

Mat. 6.
Acts 10. 30.

* Non Deo
sed sibi ieiunat,
qui quæ ad tempus
subtrahit, non
inopitus subtrahit:
sed ventri postmodum
offrenda custodit.
Greg. in Pasto. c. 44.
2 Cor. 9. 6.

* Ieiunium
tuum te castigat,
sed aliorum
letificat.
Aug. Ser. de temp. 64.

Accipiat esuriens
Christus: quod ieiunans
minus accipit
Christianus. Aug.
de tem. Ser. 157.

Beatus qui ieiunat
ut alii pauperem
imitetur: omni
Christi, qui animam
suam posuit pro
fratribus suis.
Cyril. in Levit. lib. 10.

a 1 Sa. 15. 22.

at the least so much to the
* poore, on thy Fasting day;
as thou wouldest haue spent in
thine owne dyet, if thou haddest
not fasted that day. And
remember, that he that soweth
plenteously shall reape plenteously,
and that this is a speciall sowing
day. Let thy Fasting so * afflict
thee, that it may refresh a poore
Christian; and reioyce that
thou hast dined and supped in
another; or rather, that thou
hast feasted hungry Christ in his
poore members.

In giuing Almes, obserue
two things: First, the Rules:
secondly, the Rewards.

1 Rules in giuing of Almes,
and doing good workes.

1 They must be done in
obedience of Gods Commande-
ments: Not because we thinke
it to be good, but because God
requireth vs to doe such and
such a good deede: for such
a obedience of the worker, God
preferreth

The Practice of Piety.

511

preferreth before all *Sacrifices*,
and the greatest *workes*.

2 They must proceede
from ^b *faith*, else they cannot
please God: nay, without faith
the most specious workes are
but ^c *shining finnes* and *Pharises*
Almes.

3 Thou must not thinke
by thy good *Workes* and
Almes, to merit *Heaven*; for
in vaine had the *Sonne of God*
shed his *bloud*, if *heaven* could
haue been *purchased* either for
Money or *Meat*. Thou must
therefore seeke *heavens* posses-
sion by the purchase of *Christs*
bloud, not by the merits of thine
owne workes. For ^{*} *eternall life*
is the gift of God through *Iesus*
Christ. Yet euery true *Christi-*
an that belceues to be saued,
and hopes to come to *heaven*,
must doe good workes (as the
Apostle saith) for necessary uses,
which are foure.

First, that ^d *God* may be glo-
rified

^b Heb. 11. 6.
Rom. 14. 23.

^c *Splendide*
peccata. Aug.

^{*} Rom. 6. vlt

^d 1 Cor. 10.
31.
2 Cor. 8. 19.
Phil. 1. 11.

e Luk. 1. 74.

75.

f 2 Pet. 1. 10.

g Mat. 5. 16.

Isai 61. 9.

h Ephe. 2. 10.

rified. Secondly, that thou maist shew thy selfe • thankfull for thy Redemption. Thirdly, that thou maist make sure thine Election unto thy selfe. Fourthly, that thou maist winne others, by thy holy devotion, to thinke the better of thy Christian profession. And for these vses wee are said to be Gods workmanship, created in Christ Iesus, unto good workes, and that God hath ordained vs to walke in them.

4 Thou must not giue thine Almes to impudent Vagabonds, who liue in wilfull idlenesse and filthinesse, but to the religious and honest poore, who are either sicke, or so old that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out these in the backe-Lanes, and releue them. But if thou meetest one that asketh an Almes for Iesus sake, and knowest

knowest him not to be vn-
worthy, deny him not: for,
it is better to giue vnto tenne
Counterfeits, then to suffer
Christ to goe, in one poore
Saint, *unrelieved*. Looke not
on the *Person*, but giue thine
Almes as vnto *Christ* in the
partie.

2. *Of the rewards of Almes-
deedes and good workes.*

1 *Almes* are a speciall meanes
to moue God in mercy to
turne away his *temporall indige-
ments* from vs: when we by a
true Faith (that sheweth it selfe
by such fruits) doe returne vn-
to him.

i Dan. 4. 34.

2. *Mercifull Almes-giuers*
k shall be the *Children of the*
Highest; and be like God their
Father, who is the ¹ *Father*
of *Mercies*. They shall be his
^m *Stewards* to dispose his goods,
his *Hands*, to distribute his
Almes: and if it be so great
an honour to be the *Kings*

k Luk. 6. 35.
36.

l 2 Cor. 1. 3.

m Luk. 16. 1.

Almner; how much greater is it to be the God of Heavens Almes-giuer?

3 When all this *World* shall forsake vs, then onely good workes and good *Angels* shall accompany vs, the one to receiue their reward, the other to deliuer their charge.

2 Apo. 14. 13

6 Luk. 16. 22

Psal. 91. 11.

Heb. 1. 14.

1 Tim. 6. 19

4 Liberalitie in Almes-deeds is our *P surest foundation*, that we shall obtaine in eternall life a liberall reward, through the *Mercie* and *Merits* of *Christ*.

9 Mat. 25.

Lastly, by Almes-deeds we feed and relecue *Christ* in his *Members*; and *9 Christ* at the last day will acknowledge our *loue*, and reward vs in his *Mercy*: and then it shall appeare, that what wee gaue to the poore, was not *lost*, but *lent vnto the Lord*. What greater motiues can a Christian wish, to excite him to be a liberall Almes-giuer? Thus

7 Pro. 19. 17.

farre

farre of the *Manner of Fasting.*
Now followeth the *Ends.*

3. *Of the Ends of Fasting.*

The true ends of Fasting are not to merit Gods fauour, or eternall life, (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence: (for fasting in it selfe is not the worship of God, but an helpe to further vs the better to worship God.) But the true Ends of Fasting are three.

First, to subdue our flesh to the Spirit: but not so to weaken our bodies, as that we are made vnfit to doe the necessary duties of our calling. A good man (saith Salomon) is mercifull to his Beast, *Prou. 12. 10.* much more to his owne body.

Secondly, that we may more devoutly contemplate Gods Holy Will, and feruently powre forth our soules vnto him

*Esd. 8. 21.
1 Cor. 9. 7.
1 Tim. 5. 23
Ieiunium orationem roborat, oratio sanctificat Ieiunium.
Bern. Ser. de Ieiun.*

*Joel 1. 17.
Nehem. 4.
Luke 2. 37.
1 Cor. 7. 5.*

him by prayer : for as there are some kinde of *Diuels*; so there are also some kinde of *sinnes*, which cannot be subdued but by *Fasting*, ioyned vnto *Prayer*. *Mat. 17.22.*

x *Ioel 2.18.*

19.
1 *Cor. 12.*

Thirdly, that by our *serious humiliation*, and *iudging* of our selues, we may escape the *iudgement of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remoue his iudgements from vs, when wee by *Fasting* doe vnfeinedly humble our selues before him. And indeede no *Childe of God* euer *conscionably* vsed this holy *exercise*, but in the end he obtained his request at the hand of God : both in *receiuing* graces which he wanted, as appeares in the examples of *Anna*, *Iehosaphat*, *Nehemiah*, *Daniel*, *Esdra*, *Hester*, as also in *turning away* iudgements *threatned*,

y 1 *Sam. 7.*

z 2 *Chro. 20.*

a *Nehem. 1.*

b *Dan 9.*

c *Esd. 8.23.*

d *Heb. 9.*

threatned, or fallen vpon him, as may be seene in the examples of the ^e Israelites, the ^f Ninivites, ^g Rehoboam, ^h Achab, ⁱ Ezechias, ^k Manasses. He who gaue his deare Sonne from heauen to the death, to ransom vs when we were his enemies; thinkes nothing too deare on Earth, to bestow vpon vs, when wee humble our selues, being made his reconciled Friends and Children.
Thus farre of the priuate Fast.

2. Of the Publike Fast.

A Publike Fast is, when by the ^a authoritie of the Magistrate, either the Whole Church within his dominion, or some speciall Congregation (whom it concerneth) doe assemblē themselves together, to performe the fore-mencioned duties of Humiliation: either for the removing of some

e 1 Sam. 7. 6.
f Ionah 3.
g 2 Chro. 12.
5. 7. &c.
h 1 King 21.
i 1 Chr. 32. 16
k 2 Chr. 33.
18. 19.

a Ionah 3. 7.
2 Chro. 33. 3
Ezra 8. 21.

b1 Sa 7.5.6.
 Joel 2.15.
 2 Chro. 20.
 Jonah 5.
 Hest. 4.

c Exod. 19.
 Eld. 8.
 AAs 1. 13.

14.

d Joel 1. 14.
 Nehem. 8.

some publike^b calamity threat-
 ned or already inflicted vpon
 them, as the sword, inuasion, fa-
 mine, pestilence, or other feare-
 full sicknesse: or else for the
 obtaining of some publike bles-
 sing, for the good of the
 Church; as to craue the as-
 sistance of his holy Spirit; in the
 election and ordination of fit
 and able Pastors, &c. or, for
 the tryall of truth, and exe-
 cution of Iustice, in matters of
 difficultie and great impor-
 tance, &c.

When any euill is to be
 remoued, the^d Pastors are to
 lay open vnto the people, by
 the euidence of Gods Word,
 the sinnes which were the speci-
 all causes of that calamity: call
 vpon them to repent, and pub-
 lish vnto them the mercies of
 God in Christ, vpon their Re-
 pentance. The people must
 heare the voyce of Gods mes-
 sengers with hearty sorrow for
 their

their sinnes; earnestly begge pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the necessitie of that blessing, and the goodnesse of God, who giueth such graces for the good of men. The people must deuoutly pray vnto God for bestowing of that Grace, and that he would blesse his owne meanes, to his owne glory, and the good of his Church. And when the holy Exercise is done, let euery Christian haue a speciall care, according to his ability, to remember the poore. And whosoever (when iust occasion is offered,) vseth not this holy exercise of *Fasting*, hee may iustly suspect, that his heart neuer yet felt the power of true Christianitie.

So much of *Fasting*. Now follow.

e Isa. 58. 7. 10.
2 Cor. 9. 7.
Gal. 2. 10.

followeth the exercise of holy Feasting.

Of the Practice of Piety in Holy Feasting.

Exod. 13. 15.

Hest. 9. 19.

21.

HOly Feasting is a Solemne Thankesgiving, (appointed by authoritie) to be rendered vnto God on some specially day, for some extraordinary blessings or deliuerances receiued. Such among the Iewes was the Feast of the Passeouer, to remember to praise God for their deliuerance out of Egypts bondage: or the Feast of Purim, to giue thanks for their deliuerance from Hamans Conspiracie. Such amongst vs, are the fist of August, to praise God for deliuering our Gracious King, from the bloudy Conspiracy of the Traiterous Gowries. And the fist of Nouember, to praise God for the deliuerance of the

the King and the whole State,
from the Popish Gun-powder
Treason. Such Feasts are to be
celebrated by a publikerebear-
fall of those speciall benefits,
by spirituall Psalmes, and dan-
ces, by mutuall feasting and sen-
ding presents euery man to his
neighbour, and by giuing gifts
to the poore.

But forasmuch as the be-
nefit of our Redemption was the
greatest that Man needed
from God; or that God euer be-
flowed vpon Man: and that
the Lords Supper is left by our
Redeemer, as the chiefest me-
moriall of our Redemption: eue-
ry Christian should account
this holy Supper his chiefest and
ioyfullest Feast in this World.
And seeing that as it mini-
streth to worthy partakers, the
greatest assurance which they
haue of their saluation: so it
pulleth temporall iudgements on
the bodies, and (without re-
pentance)

penitance) *eternall damnation* on the *soules* of them who *receiue it unworthily*. Let vs see how a Christian may best fit himself to be a due *partaker* of so holy a *Feast*; and to be a *worthy Guest* at so sacred a *Supper*.

Meditations concerning the due manner of practising Piety, in receiuing the Holy Supper of the Lord.

2 Thes. 1. 11.
Col. 1. 12.
Luke 10. 35.
Apoc. 3. 4.

THough no man liuing is of himselfe worthy to be a guest at so holy a Banquet; yet it pleaseth God of his *Grace* to accept him for a *worthy receiver*, who endeouureth to receiue that holy *Mysterie*, with that *competent measure* of reverence that he hath prescribed in his word.

He that would receiue this Holy Sacrament with due reverence,

uerence, must conscionably performe three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *preparation*, the second *Meditation*, the third *Action or Practice.*

Of Preparation.

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is Gods Commandement. For if hee commanded vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe: nor any circumcised vnder foure dayes preparation: how much greater preparation doth hee require

Exod. 12. 48.
Exod. 12. 6.

quire of him, that comes to receiue the Sacrament of his *body and bloud*, which as it *succeedeth*, so doth it exceed by many degrees the Sacrament of the *Passenger*.

Iohn 13. 5.

Secondly, because the *example of Christ* teacheth vs so much : for he *washed* his Disciples feet before he admitted them to eate of his *Supper*; Signifying how thou shouldest lay aside al *unpurennesse of heart*, and *uncleanenesse of life*; and be furnished with *humilitie* and *charitie*, before thou presumest to taste of his holy *Supper*.

1 Cor 11. 28

Thirdly, because it is the counsell of the Holy Ghost : *Let euery man examine himselfe, and so let him eate, &c.* And if a man, when hee is to eate with an *Earthly Prince*, must consider diligently what is before him, and put a knife to his throate, rather then commit any rudenesse:

Pro. 23. 1. 2.

How

How much more oughtest thou to prepare thy soule, that thou maiest behaue thy selfe with all feare and reuerence when thou art to feast at the holy table of the *Prince of Princes*?

Fourthly, because it hath bene euer the practice of all Gods Saints, to vse holy preparation, before they would meddle with *Diuine Mysteries*. *Dauid* would not goe neere to Gods *Altar*, till hee had first washed his hands in innocencie: Much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *Dauid* and his men would not eat the *shew-bread* but on condition that their vessels were *Holy*; how much lesse shouldest thou presume to eate the *Lords bread*, or rather the bread which is the *Lord*, vnlesse the vessell of thy hart be first cleansed

Psal. 26.6.

1 Sam. 17.4.

Exod. 35.
Iosh. 5. 15.

Apoc. 19. 7.

sed by repentance? and if the Lord required *Ioshuah* (as he had done *Moses* before) to put off his shoes, in reuerence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies, how much rather shouldst thou put off all the affections of thine earthly conuersation, when thou comest neere that place, where *Christ* appeareth to the eye of thy faith, with wounds in his hands & side, for the redemption of his friends? And for this cause it is said; *That the Lambes Wife hath made her selfe ready for his marriage.* Prepare therefore thy selfe, if thou wilt in this life be betrothed vnto *Christ* by Sacramentall grace; or in Heauen married vnto him by eternall glory.

Fiftly, because that God hath euer smitten with feare-
full

full iudgements, those who haue presumed to vse his holy Ordinances without due feare and preparation. God set a flaming sword, in a Cherubins hand, to smite our first Parents being defiled with sinne, if they should attempt to goe into Paradise, to eate the Sacrament of the Tree of life. Feare thou therefore to be smitten with the sword of Gods vengeance; if thou presumest to goe to the Church with an impenitent heart, to eate the Sacrament of the Lord of life. God smote 50000. of the Bethshemites for looking irreuerently into his Arke, and kild Uzza with sodaine death, for but rash touching of the Arke; and smote Uziab with a Leaprie for meddling with the Priests Office, which pertained not vnto him. The feare of such a stroake made Ezechias so earnestly to pray vnto God, that hee would

Gen. 24.

1 Sam. 6.

1 Sam. 6. 19.

2 Chro. 36.

18. &c.

1 Cor. 11. 29

1 Cor. 11. 30

would not smite the people that wanted time to prepare themselves as they should, to eat the pascener: and it is said, that the Lord heard Ezechiah, and healed the people. Intimating, that had it not beene for Ezekias Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-feast without his wedding garment, or examining of himselfe, was examined of another: and thereupon bound hand and foote and cast into viter darkenesse, Mat. 22. 12. And S. Paul tels the Corinthians, that for want of this preparation in examining & iudging themselves, before they did eat the Lords Supper, God had sent that fearfull sicknesse among them, whereof some were then sicke, others weake, and many fallen asleepe, that is, taken away by temporall death. In somuch that the

the *Apostle* saith, that every *un-
worthy Receiver* eates his owne
Iudgement, temporall if he re-
pents, eternall if he repents not:
and that in so hainous a mea-
sure; as if hee were guilty of the
very body and blond of the Lord,
whereof this Sacrament is a
holy *signe and seale*. And Prin-
ces punish the indignity offe-
red to their *great Seale*, in as
deepe a measure, as that which
is done to their owne *Persons*,
whom it representeth. And
how hainous the guiltines of
Christs blond is, may appeare
by the misery of the *Iewes* euer
since they wished *his blond to be
on them and their Children*. But
then thou wilt say; It were
safer to abstaine from com-
ming at all to the Holy Com-
munion: Not so; for God
hath threatned to punish the
wilfull neglect of his Sacra-
ments, with *eternall damnation*
both of body and soule.

1 Cor. xi. 29.

Verse 17.

Mat. 27. 25.

Num. 9. 13.

Heb. 2. 9.

Mat. 16.

1 Cor. 11.

Iohn 13. 1.

Heb. 10. 28.

29.

Apoc. 19. 9.

And it is the *Commandement of Christ; Take, eat, doe this in remembrance of me:* and he will haue his *Commandement* vnder the penalty of his curse; obeyed. And seeing that this Sacrament was the *greatest* token of Christs *loue*, which hee left at his *end* to his friends, whom hee *loued* to the *end*; therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *loue* and *bloody shedding*: then which no sinne in Gods account can seeme more *heinous*. Nothing hinders why thou maist not come freely to the Lords Table; but because thou haddest rather *want* the loue of God, then *leave* thy filthy sinnes. Oh come, but come a guest prepared for the Lords Table; seeing they are *blest*, who are called to the *Lambes Supper*. O come, but come prepared; because the *efficacie*

efficacie of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: first, of the worthinesse of the Sacrament, which is termed, to discern the Lords Body. Secondly, of thine owne unworthinesse; which is to indge thy selfe. Thirdly, of the meanes, whereby thou maist become a worthy Receiver; called communication of the Lords Body.

Efficacia Eucharistie non aequaliter se habet quo ad omnes fideles, sed pro ratione fidei communicantium. Origen.

I Of the worthinesse of the Sacrament.

THe worthinesse of this Sacrament is considered three waies: first, by the Majesty of the Author ordaining. Secondly, by the preciousnesse of the Parts where-

of it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angell*, but our *Lord Iesus*, the eternall *Sonne* of *God*. For it pertaineth to *Christ onely*, vnder the *New Testament*, to institute a *Sacrament*; because hee onely can *promise* and *performe* the *grace* that it *signifieth*. And we are charged to *heare no voice but his* in his *Church*. How sacred should we esteeme the *Ordinance* that proceedeth from so *Diuine* an *Author*?

Mat. 17.5.

2. *Of the parts of the Sacrament.*

The parts of this blessed *Sacrament* are three. First, the *Earthly signes* signifying. Secondly, the *Diuine word* sanctifying. Thirdly, the *Heavenly graces* signified.

First,

First, the *Earthly signes* are
^a *Bread and Wine*, in number
 two, but one in vse.

Secondly, the *Divine Word*,
 is the word of *Christs Institution*;
 pronounced with *prayers*
 and *blessings*, by a ^b *lawfull Mi-*
nister. The *Bread and Wine*
 without the *Word* are nothing,
 but as they were before; but
 when the *Word* commeth to
 those *Elements*, then they are
 made a *Sacrament*; and God is
 present with his owne ordi-
 nance, and ready to performe
 whatsoever he doth promise.
 The *Divine Words* of blessing
 doe not change or annihilate
 the ^{*} *substance* of the *Bread*
 and *Wine*: (for if their sub-
 stance did not remaine, it
 could bee no *Sacrament* :)
 but it changeth them in *vse*
 and in *name*. For, that which
 was before but *common bread*
 and *wine* to nourish mens
Bodies; is after the *blessing*

Aa 3

desti-

a 1 Cor. 11.

23. &c.

Prou. 9. 5.

b Heb. 5. 4.

Num 16. 40.

1 Cor. 10. 16.

Eucharistia

sacramentum

non de aliorū

manu quam

presidentium

sumimus,

Tert. lib. de

Coron. cap. 3.

* *Qui est à*

terra panis

percipiens

vocationem

Domini, non

iam commu-

nū panis est,

sed Eucharis-

tia, ex dua-

bus rebus con-

stant, terrena

& celestia,

Iren. lib. 4.

cap. 30.

Per Sacra-

mentum cor-

poris & san-

guinis Domi-

ni diuine effi-

cimur confor-

tes natura, &

tamen esse nō

desinit sub-

stantia vel

natura panis

& vini. Ge-

ladius con-

tra Eutic.

*Christus vif-
bilia fymbola,
corporis &
fanguinis ap-
pellatione ho-
norauit, non
naturam mu-
tans, fed gra-
tiam naturæ
adiiciens.
Theodoret.
Dialog. 1.*

destinated to an holy vse, for the feeding of the Soules of Christians. And where before they were called but *Bread and Wine*; they are now called by the name of those *holy things* which they signifie, *The body and bloud of Christ*; the better to draw our mindes from those outward Elements to the Heavenly Graces, which by the sight of our bodies they represent to the spirituall eyes of our Faith. Neither did Christ direct these words, *This is my Body, This is my Bloud*, to the Bread and Wine: but to his Disciples, as appears by the words going before, *Take ye, eate ye*. Neither is the Bread his Body, but in the same sence that the cuppe is the New Testament, viz. by a Sacramentall Metonymie. And Marke notes plainly, that the words, *This is my Bloud, &c.* was not pronounced by our Saniour, till after that

that all his Disciples had drunken of the Cuppe, Marke 14. 23. 24. And afterwards in respect of the naturall substance thereof, he calls that the fruit of the Vine, which in respect of the spirituall signification thereof, he had before termed his blood, verse 25. after the manner of terming all Sacraments. And Christ bids vs not to make him, but to doe this in remembrance of him; and hee bids vs eate not simply his body, but his body as it was then broken, and his blood shed; which S. Paul expounds to be but the Communion of Christs body, and the ^c Communion of his blood, that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent vse of this Communion, Paul wil haue vs to ^d make a shew of the Lords death til he come from heauen, & til we, as ^f Eagles shall

As 4

be

c 1 Cor. 10. 16

d 1 Cor. 11.

26.

e Acts 3. 21.

Acts 1. 11.

Heb. 8. 21.

f Mat. 24. 27.

28.

be caught up into the *8* ayre, to meet him who is the blessed *Carkeis* and life of our soules.

Thirdly, the *spirituall* graces are likewise two; the *Body* of *Christ*, as it was with the feeling of Gods anger due to vs, *crucified*: and his *bloud* as it was (in the like sort) shed for the remission of their *sinnes*. They are also in number two, but in use one, viz. whole *Christ*; with all his benefits offered to all, and given indeede to the *faithfull*. These are the three *integrall* parts of this blessed Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are unprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver, Some receiue the outward *Signe* without the *spirituall* Grace,

Grace, as *Indas*, who (as *Austen* saith) received * the bread of the Lord, but not the Bread which was the Lord. Some receive the spirituall grace without the outward signe, as the *Saint Theefe* on the Crosse: and innumerable of the faithfull, who dying desire it, but cannot receive it through some externall impediments: but the worthy receivers to their comfort receive both in the Lords Supper.

Christ chose Bread and Wine (rather then any other Elements) to be the outward signes in this blessed Sacrament: first, because they are easiest for all sorts to attaine vnto, secondly, to teach vs, that as mans temporall life is chiefly nourished by * bread, and cherished by wine; so are our soules by his body and blood sustained and quickned vnto eternal life. Christ appointed Wine with

* Panem Domini, non panem Domini. Aug.

* David calls Bread the strength of mans heart, Psal 104. 15. Isay, the stay of Bread, cap. 3. 1. Ezechiel, the staffe of Bread, cap. 4. 16. Homer.

αὐτὸς ὁ
ἄνθρωπος.

the Bread to be the outward Signe in this Sacrament, to teach vs; first, that as the perfect nourishment of mans body consists both of *meate* and *drinke*: so Christ is vnto our soules not in part, but in perfection both *saluation* and *nourishment*: secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sinnes. The outward Signes the Pastor giues in the Church, and thou doest eate with the mouth of thy body: the spirituall grace Christ reacheth from Heaven, and thou must eate it with the mouth of thy Faith.

3 Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or fruits, for which this blessed Sacrament was ordained, are *seauen*.

Of the first End of the Lords Supper.

1 To keepe Christians in a continuall ^a remembrance of that propitiatory sacrifice, which Christ once for all, offered by his death vpon the Crosse, to reconcile vs vnto God. Doe this (saith Christ) in remembrance of me. And (saith the Apostle) ^b as oft as ye shall eate this bread, and drinke this cuppe, ye doe shew the Lords death, till he come. And he saith, that (by this Sacrament, and the Preaching of the Word) ^c Iesus Christ was so euidently set forth before the eyes of the Galathians, as if he had been crucified among them for the whole actions presenteth Christs death; the breaking of the bread blessed, the crucifying of his blessed body, & the pouring forth of the sanctified wine, the shedding of his Holy blood. Christ was once in himselfe really offered: but
as

^a Mat. 16. 16.
¹ Cor. 11. 26.

^b 1 Cor. 11. 26

^c Gal. 3. 1;
Heb 9. 26. &
10. 12. & 1. 3.
Quotidie nobis
Christus crucifigitur.
Aug. in
Psal. 95.

as oft as the Sacrament is celebrated; so oft is he *spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but* *figuratively*, because it is a *memoriall* of that propitiatory Sacrifice, which Christ offered vpon the *Crosse*. And to distinguish it from that *reall Sacrifice*, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth vnto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory Sacrifice* of Christ vpon the *Crosse*. If the sight of *Moabs King*, sacrificing on his wals his owne sonne, to moue his Gods to rescue his life, 2 *Kin.* 3. 27. moued the assailing Kings to such pitty, that they ceast their assault, and raised their siege: how

* ΜΕΤΩ-
VΟΥΜΙΝΩΣ.

a *Incruentum*
sacrificium.

If it be vn-
bloody, be-
cause it is
void of
bloud, then
it is not
Christ's na-
turall body:
If because it
is offered
without
shedding of
bloud, then
it is not a-
uaileable for
the remissi-
on of sinnes.

Heb. 9. 21.

how should the spirituall fight
of God the Father, sacrificing
on the Crosse his onely begotten
Sonne, to saue thy soule, moue
theeto loue God thy Redeemer,
and to leaue sinne, that could
not in iustice be expiated by
any meaner rancome?

*Of the second end of the
Lords Supper.*

2. To confirme our Faith:
for God by this Sacrament
doth signifie and seale vnto vs
from heauen; that according
to the promise and new couenant
which he hath made in Christ,
he will truely receiue into his
grace and mercy all penitent
beleeuers, who duly receiue this
holy Sacrament; and that for
the merits of the death and pas-
sion of Christ, hee will as verily
forgiue them all their sinnes,
as they are made partakers
of this Sacrament. In this
respect the Holy Sacrament
is called, *The seale of the new
Couenant*

*Christo cum
Patre et Spir.
sancto sacri-
ficium panis
et vini in fide
et charitate
sancta Eccle-
sia Catholica
offerre non
cessat. Aug.
de fid. ad
Pet. diac.
cap. 19.
Cum frangi-
tur hostia, di-
sanguis de
calice in ore
fidelium fun-
ditur, quod
aliud quam
Dominici
corporis in
cruce immo-
lacio eiusque
sanguinis de
latere effusio
designatur?
Can. dist. 2.
de consec.
cum frangi-
tur 37.*

Rom. 4. 11.
Mat. 26. 28.
2 Cor. 11. 25

Judg. 13. 13.

Covenant and remission of sinnes.

In our greatest doubts, wee may therefore, receiuing this Sacrament, vndoubtedly say with Sampsons Mother: If the Lord would kill vs, he would not haue receiued a burnt offering & a meat-offring at our hands, neither would he haue shewed al these things, nor would at this time haue told such things as these.

Of the third End of the Lords Supper.

3 To be a pledge and symbole of the most neare and effectuall Communion which Christians haue with Christ.

1 Cor. 10. 16.

a Ioh. 14.
16. 23.

b 1 Cor. 6. 17.

κὸνῶνισ.

c Eph. 3. 17.

κατὸν

κῶνισ.

Iohn 15. 5.

Ephel. 6.

ὁ ὡς ὡς

The cuppe of blessing, which wee blesse, is it not the Communion of the blood of Christ? The Bread which wee breake, is it not the Communion of the body of Christ? that is, a most effectuall signe and pledge of our communion with Christ. This vnion is called ^a abiding in vs, ^b ioyning to the Lord, & dwelling in our hearts.

hearts: & set forth in the holy
 Scriptures by diuers *Similies*.
 First, of the *Vine* and *branches*.
 Secondly, of the *head & body*.
 Thirdly, of the *foundation* and
building. Fourthly, of *one Loafe*
 conected of many *graines*.
 Fifthly, of the *matrimoniall* *union*
 betwixt man and wife, and such
 like. And it is *threefold* betwixt
 Christ and Christians. The
 first is *naturall*, betwixt our *hu-*
mane nature, and *Christs diuine*
nature in the person of the
 Word: The second is *mysticall*,
 betwixt our persons *absent*
 from the Lord, and the person
 of Christ God and Man, into
 one *mysticall* body: The third
 is *celestiall*, betwixt our persons
present with the Lord, and
 the person of Christ in a *body*
glorified; these three con-
 iunctions depend each vp-
 on other. For, had not our
 nature beene first *Hypostati-*
cally vnited to the nature
 of

* Ephe. 2. 35.
 Col. 1. 18.
 Rom. 12. 4. 5
 Eph. 3. 19. 20.
 1 Cor. 10. 17
 Eph. 5. 31. 32.
 Apoc. 21. 2.

Phi. 3. 12.

of God in the *second* person; wee could neuer have beene vnited to Christ in a *Mysticall* body. And if wee bee not in *this life* (though absent) vnited to Christ by a *mysticall* vnion, wee shall neuer haue communion of *glory* with him in his *heauenly* presence. The *Mysticall Communion* (chiefly here meant,) is wrought betwixt Christ and vs by the *Spirit* of Christ, apprehending vs : and by our *faith* (stirred vp by the same *spirit*) apprehending Christ againe. Both which S. Paul doth most liuely expresse; I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus. How can he fall away that holdeth, and is so firmly holden? This vnion he shall best vnderstand in his *minde*, who doth most feele it in his *heart*. But of all other times, this vnion is best felt, & most confirmed, when we

we doe duely receiue the *Lords Supper*. For then we shall sensibly feele our hearts knit vnto Christ, and the *desires of our soules* drawne by *faith* and the *Holy Ghost*, as by the *cords of loue*, nearer and nearer to his holinesse.

From this *Communion with Christ*, there followeth to the faithfull many vnspeakeable benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltines vpon him, to satisfie *Gods Iustice* for them: and hee freely giues, by *imputation*, vnto vs all his righteousnesse in this life, and all his right vnto eternal life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his owne person.

Secondly, there floweth from *Christs nature* into our nature, vnited to him, the *linely spirit* and *breath of grace*, which renews

2 Cor. 13. 2.
Rom. 4. 25.
1 Pet. 2. 14.
Phil. 3. 9.

Mat. 25. 35.
Acts 9. 4.
Mat. 25. 45.
Zach. 2. 8.

Eph. 4. 23. 24.
Rom. 8. 29.

renueth vs to a spirituall life :
and so sanctifieth our *minde*,
wils, & *affections*, that we daily
grow more and more confor-
mable to the *Image of Christ*.

2 Cor. 3. 18.
Ioh. 15. 5.
Ioh. 1. 16.

Thirdly, hee bestoweth
vpon them all *sauing* graces,
necessary to attayne eternall
life, as the *sense of Gods love*, the
assurance of our election, with re-
generation, *iustification*, & *grace*
to do good workes : till we come

2 Cor. 8. 1. 4.
6. 7. 19.

to liue with him in his hea-
uenly kingdomè. This should
teach all true Christians to
keepe themselves as the *unde-
filed members* of Christs holie
body, and to beware of all *un-
cleannesse* and *filthinesse*: know-
ing that they liue in Christ, or
rather, that *Christ liueth in*
them. From this *union* with
Christ (sealed vnto vs by the
Lords Supper) S. Paul draweth
arguments, to withdraw the
Corinthians from the polluti-
on both of *Idolatry*, 1 Corin.

10. 16. and *Adulterie*, 1. Cor. 16. 15. 16.

Lastly, from the former Communion twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselves*. Which is also liuely represented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, doe all communicate of *one* bread, in that holy action. *We being many, are one bread, and one body*, for we are all partakers of that one bread; that as the bread which wee eate in the Sacrament, is but *one*, though it be confected of *many* graines; so all the faithfull, though they be *many*, yet are they but *one mysticall body vnder one head*, which is *Christ*. Our Saviour prayed *five times* in that prayer which hee made after his last Supper, that his Disciples might be *one*: to teach vs
at

1 Cor. 10. 17

Iohn 17. 11.
21. 22. 23. 26.

at once: how much this unity pleaseth him. This union betwixt the faithfull, is so ample, that no distance of place can part it; so strong, that death cannot dissolve it; so durable that time cannot weare it out; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of soules is tearmed the Communion of Saints, which Christ effecteth by 6. speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *owne* * love into all their hearts. Fourthly, by ^b regenerating them all by *one* and the same *Baptisme*. Fifthly, by ^c nourishing them all with *one* and the same *spirituall food*. Sixtly, by being *one* ^d quickning Head, of that *one* body of his Church, which

^a Cor. 4. 13.

Eph. 4. 5.

^a Rom. 5. 5.

^b Tit. 3. 5.

Eph. 4. 5.

^c 1 Cor. 10.

17.

1 Cor. 12. 33.

^d Col. 1. 18.

and 22.

which hee reconciled to God
in the body of his flesh. Hence
it was, that the multitude of
Believers in the Primitiue
Church, were of one heart, and
of one soule, in truth, affection
and compassion. And this should
teach Christians to love one
another; seeing they are all
members of the same holy and
misticall Body, whereof Christ
is Head. And therefore they
should haue a Christian Sym-
pathe, and fellow-feeling, to
reioyce one in anothers ioy,
to condole one in anothers
griefe, to beare with one ano-
thers infirmitie; and mutu-
ally to relieue one anothers
wants.

e. Acts 4. 32.

*Of the fourth end of the
Lords Supper.*

4 To feede the soules of the
faithfull, in the assured hope of
life everlasting. For this Sacra-
ment is a signe and pledge
vnto as many as shall receiue
the

* *Audio quid
verba sonent
negus enim
mortis tantū
ac resurrectionis
suae beneficiū
nobis offert
Christus,
sed corpus ipsum
in quo
passus est ac
resurrexit.
Concludo, re-
aliter, hoc est
verē nobis in
cena dare
Christi corpus
ut si animis
nostris in cibū
salutarem.
Caluin. in
Com. in 2.
Cor. 11. v. 25
1 Cor. 10. 16
2 Quod se no-
bis communi-
cat, id sit ar-
cana spiritus
sancti virtute
que res loco-
rū distantia
seuunctas, ac
procul distan-
tas non modo
aggregare,
sed conduna-
re in unum
potest. Calu.
in 1 Cor. 11.
25:*

the same according to Christs Institution: that hee will according to his promise, by the vertue of his *crucified* bodie and bloud, as verily feede our soules to life *eternall*: as our bodies are by Bread & Wine nourished to this *temporall* life. And to this end Christ in the action of the Sacrament, * *really giueth* his very *Bodie* and *Bloud* to euery faithfull Receiuer. Therefore the Sacrament is called the *Communion of the Body and bloud of the Lord*. And a communication is not of things *absent*, but *present*: neither were it the *Lords Supper*, if the *Lords Bodie* and *Bloud* were not *there*. Christ is verily present in the Sacrament, by a *double vniō*; where- of the first is *spirituall*, twixt Christ and the *worthie* Receiuer: the second is *Sacramentall* twixt the *Bodie* and *Bloud* of Christ, and the *outward signes* in

in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *Faithfull*,^b incorporateth the faithfull, as Members vnto Christ their Head, & so makes them one with Christ, & partakers of *all the Graces, Holinesse, and eternall Glory* which is in him: as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holie Sacrament. Hence it is, that the *will of Christ* is a true Christians *will*: and the Christians *life is Christ*, who *luneth in him*, *Galarbians 2. 20.* If you looke to the *things* that are vnited; this Vnion is *essentiall*: if to the *truth* of this Vnion; it is *reall*. If to the *manner* how it is wrought, it is *spirituall*. It is not our Faith, that makes the Bodie and Bloud of CHRIST to be

^b Hæc (scilicet corpus et sanguis Domini) accepta atque hausa, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. 1.8. de Trin. Iam corpus Christi meo corpori sociatum est, & sanguis eius meas ornavit genas. B. Agnetis. dict. apud Amb.

be present: but the *Spirit* of Christ dwelling in him and vs. Our *Faith* doth but receive and apply vnto our soules those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramentall union*, is not a *Physicall* or *Locall*, but a *Spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces which are the *Body* and *Bloud* of Christ in the act of receiving: as if by a *mutuall relation*, they were but *one* and the *same* thing. Hence it is, that in the same ^{*} instant of time, that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of Christ. Not that ^a Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts

* Corpus non
adeft, dñi pane

α μ ε ς,

id est, simul
loco, sed

ο μ α,

id est, simul
tempore.

⁊ Quam co-
na celestis fit
actio maxime
absurdum est
Christum in
calo manen-
tem à nobis
recipi. Cal-
uin in

1 Cor. 11. 25

vp his minde vnto Christ; not by any *locall mutation*, but by a *denout affection*: so that in the holy a *contemplation of Faith*, he is at that present with Christ, and Christ with him. And thus beleeuing and meditating how Christ his body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soule vnto God: his Soule is hereby more effectually fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must be therefore of necessitie in the Sacrament, both the outward signes to be visibly seene with the eyes of the body, and the Body and Bloud of Christ, to be *spiritually discerned* with the Eye of Faith. But the forme, how the Holy Ghost makes the body of Christ, being absent from vs in place,

a Fidem mitte
in celum &
eum in terris
tanquam pre-
sentem tenui-
sti. Aug. Epi.
3. ad Volus.
Fidem quum
disco, non in-
telligo quam-
libet opinionem,
sed fiduciam
qua quum au-
dis panem res-
suscitum esse cor-
poris Christi,
non dubitas
impleri à Do-
mino, quod
verba sonant
corpus quod
nequaquam
cernis, spiri-
tuale esse tibi
alimentum,
vinque ex
Christi carne
viniificam in
nos per spiri-
tum diffundit.
Caluin. ibid.

Ephes. 5. 23.

† Ego tunc
nos demum
participare
Christi bonis
agnosco post-
quam Christi
ipsum obtine-
mus. Obtine-
tur non tantū
quā pro no-
bis factam
fuisse victi-
mam credi-
mus: sed dum
in nobis habi-
tat, dum eius
sumus mem-
bra, ex carne
eius, dum in
unā denique
et vitā et sub-
stantiam. (ut
italoquar)
cum ipso coa-
lescimus.
Caluin, ibid.

Luk. 24. 30

31.

place, to be present with vs by
our vnion: S. Paul tearmes a
great Mystery; such as our vn-
derstanding cannot worthily
comprehend. The Sacramen-
tall Bread and Wine therefore
are not *bare signifying Signes*,
but such as wherewith Christ
doth indeede exhibite and giue
to euery worthy Receiuer, not
onely his Diuine vertue and
efficacie; but also his very Bo-
dy and Bloud, as verily as he
gaue to his Disciples the Ho-
ly Ghost, by the signe of his
sacred Breath; or Health to the
diseased, by the word of his
mouth, or touch of his hand or
garment. And the apprehension
by faith is more forcible, then
the exquisitest comprehension of
Sense or Reason. To conclude
this point: this holy Sacra-
ment is that *Blessed Bread*,
which beeing eaten opened
the eyes of the *Apostles*,
that they knew Christ. This

is that *Lordly Cup*, by which
 we are all made to drinke into
 one Spirit. This is that *Rocke*
 flowing with *hony*, that reui-
 ueth the fainting spirits of e-
 uery true *Jonathan*, that tastes
 it with the mouth of Faith. This
 is that *Barly Loafe*, which
 tumbling from above, strikes
 downe the Tents of the *Mid-
 anites* of infernall darkenesse.
Elias Angelicall Cake and wa-
 ter preserued him forty dayes
 in *Horeb*: and *Manna* (*Angels*
foode) fedde the *Israelites* forty
 yeeres in the *Wildernesse*: but
 this is that *true Bread of life*,
 and heauenly *Manna*, which if
 we shall duely eat, will nourish
 our Soules for euer vnto life
 eternall. How should then
 our Soules make vnto *Christ*
 that request from a spirituall de-
 sire, which the *Capernaïtes*
 did from a Carnall motion?
 Lord evermore giue vs this
 Bread?

b 1 Cor. 12.
13.

c 1 Sam. 14.
27.

d Iudg. 7. 13.

e 1 Kin. 18. 6
7.

f Psal. 78. 24.
25.
Numb. 16. 35

g Ioh. 6. 32.
35. 49. 50.

h Ioh. 6. 51.
58.

i Ioh. 6. 34.

The first end of the Lords
Supper.

5 To be an assured pledge
unto vs of our Resurrection. The
Resurrection of a Christian
is two-fold, first, the spiritual
Resurrection of our Soules
in this life, from the death of
sinne, called the first Resurrecti-
on: because that by the Trum-
per-voice of Christ, in the prea-
ching of the Gospell, wee are
raised from the death of sinne
to the life of grace: ^b Blessed and
holy is he (saith Saint Iohn) who
hath part in the first Resurrecti-
on: for on such, the second death
hath no power: The * Lords Sup-
per is both a meane and a pledge
unto vs of this spiritual and
first Resurrection. * He thin-
keth me, euen he shall live by
me. And then are we fit Guests
to sit at the Table with Christ
when like Lazarus, we are rai-
sed from the death of sinne, to
newnesse of life.

^a Iohn 5. 25.
Rom. 6. 4. 5.

^b Apoc. 20. 6

* Hinc apud
priscos Sacra-
mentum bap-
tismi appella-
batur, Salus.
Sacramentū
verò Domini-
ci corporis.
vita. Aug. l. 1.
de peccatorū
meritis. c. 14.
c Iohn 6. 37.
d Iohn 17. 2.

The truth of this first resurrection will appeare by the motion wherewith they are internally moued: for if, when thou art moued to the duties of Religion, and practice of Piety; thy heart answereth, with *Samuel: Here I am, speake Lord, for thy seruant heareth.* And with *Dauid, O God, my heart is ready.* And with *Paul, Lord, what wilt thou haue me to doe?* Then surely, thou art raysed from the death of sin, and hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof, & must be drawne, as it were against thy will, to doe the workes of Piety, &c. then surely thou hast but a name that thou liuest, but thou art dead, as Christ told the Angell of the Church of Sardis, and thy soule

1 Sam. 3. 10

Psal. 108. 1.

Act. 9. 9.

Apoc. 3. 1.

is but as salt to keepe thy body from stinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. He that eateth my flesh, and drinketh my bloud, hath eternall life, & I will raise him up at the last day. For this Sacrament ^asignifieth and scaleth vnto vs, that Christ died and rose againe for vs, and that his ^bflesh quickeneth and nourisheth vs vnto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise againe. For how can those bodies which (being the weapons of righteousness,

a Ioh. 6. 54.
b Hinc panis
& vinum à
veteribus no-
minatur
symbola re-
surrectionis.

Con. Nicæn.

Iohn 6. 51.

Caro Christi
non in sese,
sed in verbo
ipsi hypostati-
ci unito, vi-
tifica est :

Cyr. in Ioh.

10. 13. Et

quia est pro-
pria et ver-
ba cuncta vi-
tificanti. Sy-
nod. Eph. di-
recta fide ad

Reginas. Vi-

tificat i. ra-
tione merui
obedientie,

quia Christi
caro pro cre-
dentibus obla-
ta fuit in sa-
crificium :

2. ratione copulationis nostra cum Christo, quia non possumus ad
Deum vitam fontem pertingere, nisi carne illa Christi mediante,
& quatenus carni illi quasi membra sumus insiti. Caro non pro-
dest. Iohn 6. 63. i. carnalis opinio non conueniens cum myste-
rio manducationis carnis Christi.

Rom. 16. 13. Temples of the Holy Ghost, 1 Cor. 6. 19. and Members of Christ) have beene * fed and nourished with the Body and Blood of the Lord of life: but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleepe in the Lord. And their buriall places are tearmed the * beds and dormitories of the Saints. The Reprobates shall arise at the last day; but by the almighty power of Christ, as he is Judge, bringing them as malefactours out of the Goale, to receiue their sentence, and deserued execution: but the Elect shall arise by vertue of Christs Resurrection and of the Communion which they haue with him, as with their Head. And his resurrection is the * cause and assurance of ours. The ^a Resurrection

Bb 4

of

* Quo modo negant carnē capāem esse resurrectionis quā sanguine & corpore Christi nutritur? Bren. lib. 4. cap. 34.

* Isay 26. 19. 20.

* Christi resurrectionem quā nostra enititur, communis resurrectionis Fidei iussor est. Theod. a Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum. Aug. lib. 16. con. Faust. cap. 19.

*Tota fiducia
Christianorū
est resurrectio
mortuorum.*

*Tert. lib. 5.
de resurrect.
Carn.*

* κυριος

ανυση.

αεδως

ανυση.

*Omnium ter-
ribilium ter-
ribilissimum
mors. Arist.*

of Christ, is a Christians particular faith: the *Resurrection of the dead*, is the *childe of Gods chiefest confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: * *The Lord is risen*: and the other would answer; *True, The Lord is risen indeede*.

*The sixth end of the Lords
Supper.*

6 To seale vnto vs the assurance of everlasting life. Oh what more wished or loued, then *life*? or what doe all men naturally more, either feare or abhorre then *death*? Yet is this *first death* nothing, if it be compared with the *second death*; neither is this life any thing worth in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy selfe to be a worthy receiuer of this
blessed

blessed Sacrament. For our Sa-
 uour assureth vs, That if any
 man eat of this bread, he shall
 live for ever: and the bread that
 I will give, is my flesh, which I
 will give for the life of the world.
 He therefore who duly eateth
 of this holy Sacrament, may
 truly say, not only *Credo vitam*
aternam, I belecue the life euer-
 lasting: but also, *Edo vitam*
aternam, I eat life euerlasting.
 And indeed this is the true tree
 of life, which God hath plan-
 ted in the midst of the Pa-
 radise of the Church: And
 whereof hee hath promised
 to give euery one that overcom-
 meth, to eat. And this tree of
 life, by infinite degrees ex-
 celleth the tree of life that
 grew in the Paradise of Eden;
 for that had his roote in the
 earth, this from heauen; that
 gaue but life to the body, this
 to the soules; that did but pre-
 serue the life of the living, this

Iohn 6. 51.

Apoc. 2. 7.

Apoc. 22. 6.

restoreth life to the *dead*. The *leaves* of this Tree heale the Nations of beleevers, and it yeelds *euery moneth* a new manner of fruit, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, *once euery moneth*, taste anew of this renewing fruit, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleeve of life euerlasting.

Of the seauenth end of the Lords Supper.

Militēs sacramento orant iurati et obstricti ad praestandam soli imperatori fidelitatem & obedientiam.

7 To binde all Christians, as it were, by an oath of fidelity, to serue the one onely true God; and to admit no other propitiatory sacrifice for sinnes, but that one *reall* sacrifice which by his death Christ once offered, and by which hee finished the sacrifices of the Law, and effected eternall redemption and righteousnesse for all beleevers.

And

And so to remaine for euer a
publike *marke* of *profession*, to
distinguish Christians from all
Sects and false Religions. And
seeing that in the *Masse* there
is a *strange Christ* adored, not
he that was borne of the *Virgin*
Mary; but one that is made
of a *Waser-cake*: and that the
offring vp of this *Breaden-God*
is thrust vpon the *Church*, as
a *propitiatory Sacrifice* for the
Quicke and the Dead: all true
Christians vpon the danger of
wilfull periurie before the *Lord*
chiefe Iustice of Heauen and
Earth, are to detest the *Masse*,
as the *Idoll* of *Indignation*,
which is most derogatorie to
the al-sufficient world-sauing
merits of *Christs Death* and
Passion. For by receiuing the
Sacrament of the Lords Supper,
we all sweare that all *reall Sa-*
crifices are ended by our *Lords*
death: and that his *body* and
blond once crucified and shed,
is

is the perpetuall foode and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceiue his owne *unworthinesse*, by examining his life, according to the *ten Commandments* of Almighty G O D. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the *Commandments*: remembering that without *repentance* and *Gods mercy* in *Christ*, the *Curse of God*, (containing all the miseries of this life, and euerlasting torments in hell fire when this is ended) is due to the breach of the least of *Gods Commandments*. And hauing taken a *due survey* both of thy sins and miseries, retire to some secret place,

Deut. 27. 26.
Gal. 3. 10.

place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor* standing at the Barre to receiue his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, and be-dewing thy *cheeks* with thy *teares*, confesse thy *sinnes* and humbly aske him *mercy* and *forgiuenesse*, in these, or the like words.

*An humble confession of sinnes,
to be made vnto God before
the receiuing of the holy
Communion.*

O GOD and heauenly Father, when I consider the goodnesse which thou hast euer shewed vnto me, and the wickednes which I haue committed against heauen and against thee, I am ashamed of my selfe, and confusion seemes to couer my face as a veile: for which of thy *Commandments* haue

Luke 15.

The 1. Com-
mandement.

Deut. 6. 5.

Mat. 22. 37.
38.

Leuit. 19. 14.

Psal. 22. 5. 6.

Psal. 38. 8.

The 2. Com-
mandement.

Deut. 12. 32

Mat. 23. 9.

Gal. 3. 1.

The 3. Com-
mandement.

Phil. 2. 10.

Eccel. 4. 17.

1 Kin. 19. 10.

Ier. 5. 2.

haue I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Lawes. For the loue of my heart hath not so intirely cleaued vnto thy Maiessty, as to *vaine and earthly things*: I haue not *feared thy iudgements* to deterre me from sin, nor *trusted to thy promises*, to keepe me from doubting of my *temporall*, or from *desparring* of mine eternall state. I haue made the rule of thy diuine worship to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Saviour* in a *painted Picture* of *mans deuice*: rather then to behold him *crucified* in his *Word* and *Sacraments*, after his owne ordinance. Where I should neuer vse thy *name* (whereat *all knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *preparation*

tion and zeale: I haue blasphemously abused thy holy name to rash and customary oathes; yea, I haue vsed oathes by thy sacred name, as false couers of my filthy sins. And I haue been present at thy seruice oftentimes more for ceremony then conscience, & to please men more then to please thee my gracious God.

Here confesse thy rash & false swearing.

Where I should sanctifie thy Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the word and workes of God, and by visiting the sicke, and releeuing of my poore brethren: alas, I haue thought those holy Exercises a burden, because they hindred my vaine sports: yea, I haue spent many of thy Sabbaths in mine owne prophane pleasures, without being present at any part of thy diuine worship.

The 4. Commandement.

Acts 20. 7.

1 Cor. 16. 2.

Here confesse thy trauellling on the sabbath, and thy leauing the holy exercise, to goe to sporting or feasting.

Where I should haue giuen all due reuerence to my Naturall,

The 5. Commandement.

Naturall, Ecclesiasticall, and Politicke Parents, I haue not shewed that measure of dutie and affection to my Parents, which their care and kindnesse hath deserued. I haue not had thy Ministers in such singular loue for their workes sake, as I ought, but I haue taunted at their zeale, and bated them because they reprov'd me iustly. And I haue carried my selfe contemptuously against thy Magistrates and Ministers, though I knew that it is thine ordinance, that I should bee obedient vnto them.

1 Thes. 5. 13.
Gal. 4. 15.

Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

The 6. Commandement.

* Pro. 19. 11.
Eph. 4. 31.
Marke 5. 44.

Here confesse thy hastinesse and fury, and if thou hast beene any way the cause of any mans death vniustly or cruelly.

Where I should be ^{*} slow to wrath, and ^a ready to forgive offences, and not suffered the Sun to goe downe vpon my wrath, but to doe good for euill, louing my very enemies for thy sake: I alas, for one sorry word, haue burst out into open rage, and harbouring thoughts of mischief in my hart, I haue preferred to
feed

feed on mine owne malice, rather then to *eat* of thy holy Supper.

Where I should keepe my minde from all filthy lusts, and my body from all vncleannesse: O Lord, I haue defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stie of the vncleane Spirit. Yea, the remedy which thou (Lord) hast ordained for *incontinency*, could not containe me within the bounds of Chastity: for by doating on beauty, whose ground is but dust, Sathan hath bewitched my flesh to lust after strange flesh.

Where I should haue liued in *uprightness*, giuing euery man his due; being contented with mine owne estate, and liuing conscionably in my lawfull calling, should be ready (according to mine abilitie) to lend and giue vnto the poore: O Lord, I haue by *oppression*,
extortion,

The 7. Commandement.
1 Thes. 4. 3.
&c.
Rom. 6. 13.

Here confesse vnto God thy secret pollutions, fornication, or adultery, if Sathan hath so farre preuailed ouer thee.

The 8. Commandement.

Eph. 4. 28.

Luke 6. 34.
35

Leuit. 25. 35.

Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

The 9. Commandement.
Zach. 8. 16.

Mat. 10. 16.

1 Cor. 13. 7.
Mat. 1. 18. 19

Psal. 50. 20.

extortion, bribes, caualation, and other indirect dealings, vnder pretence of my Calling and Office, robbed and purloyned from my fellow Christians: yea, I haue receiued and suffered Christ where I was trusted, many a time, in his poore members, to stand hungry, cold and naked at my doore, and hungry, cold and naked to goe away succourlesse, as he came: and when the leannesse of his cheekes pleaded pittie, the hardnesse of my heart would shew no compassion.

Where I should haue made conscience to *speake the truth in simplicity*, without any falsehood, *prudently iudging aright*, and *charitably* construing all things in the best part: and should haue defended the *good name and credit* of my neighbour: alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

as

as soone as I heard an ill report, I made my tongue the instrument of the Diuell, to blazon that abroad vnto others, before I knew the truth of it my selfe. I was so farre from speaking a good word, in defence of his good name, that it tickled my heart in secret to heare one that I enuyed to be taxed with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made iests of officious and advantage of pernicious lies: herein shewing my selfe a right Cretian, rather then an vpright Christian.

And lastly (O Lord) where I should haue rested fully contented with that portion which thy Maiesty thought meetest to bestow vpon me in this Pilgrimage: and reioyced in anothers good as in mine own: alas, my life hath beene nothing else

Psal. 15. 3.

Here confesse if thou hast belyed or slandered thy neighbour, or not spoken the truth to cleare his innocencie, when thou wast called thereto.

Tit. 1. 12.

The 10. Commandement.
Heb. 13. 5.
1 Tim. 6. 6.
Phil 4. 11. 12

else but a *greedy lusting* after this neighbours *house*, and that neighbours *land*; yea, secretly wishing such a man dead, that I might haue his *living* or *office*, coueting rather those things which thou hast bestowed on *another*, rather then being thankfull for that which thou hast giuen vnto *my selfe*. Thus I; O Lord, who am a *carnall sinner*, and *sold vnder sinne*, haue transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* vnto the *least*, and here I stand guilty before thy iudgement seat, of all the breaches of al thy lawes, and therefore liable to thy *Curse*, and to all the miseries that *Iustice* can powre forth vpon so *cursted* a creature. And whither shall I goe for deliuerance from this miserie? *Angels* blush at my rebellion, and will not helpe mee: *Men* are guilty

guilty of the like transgression,
and cannot helpe themselves.
Shall then despaire with Cain;
or make away my selfe with
Indas? No Lord: for that were
but to end the miseries of this
life, and to begin the endlesse
torments of hell: I will rather
appeale to thy *Throne of grace*,
where mercy raigns to pardon
abounding sinnes, and out of
the depth of my miseries, I will
cry with *David*, for the depth
of thy mercies. Though thou
shouldest kill me with afflictions,
yet will I, like *Iob*, put my trust
in thee. Though thou shouldest
drowne mee in the Sea
of thy displeasure, with *Jonas*,
yet will I catch such hold on
thy Mercy, that I will be taken
vp dead, clasping her with
both my hands. And though
thou shouldest cast mee into
the bowels of Hell, as *Jonas*
into the Belly of the Whale:
yet from thence would I cry
vnto

Heb. 4.

Psal. 130. 1.

Iob. 13. 12.

Ion. 2. 2.

vnto thee; O God the Father
of Heauen, O Iesus Christ the Re-
deemer of the World, O Holy
Ghost my Sanctifier, three Per-
sons, and one eternall God, haue
mercy vpon me a miserable sinner.
And seeing the goodnesse of
thine owne nature first moued
thee to send thine only begotten
Sonne to dye for my sinnes,
that by his death I might be
reconciled to thy Maiesty: O
reiect not now my penitent
Soule, who being displeased
with her selfe for sinne, desi-
reth to returne to serue, and
please thee in newnesse of life;
and reach from heauen thy
helping hand to saue me thy
poore seruant, who am (like
Peter) ready to sinke in the Sea
of my sinnes and misery. Wash
away the multitude of my sins,
with the meritis of that blood
which I beleeuethat thou hast
so abundantly shed for peni-
tent sinners.

And

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Bloud*; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, scale vnto my soule, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and iudgements which my sinnes haue deserued, may neuer haue power either to confound me in this life, or to condemn me in the world which is to come. For my stedfast faith is, that thou hast dyed for my sinnes, and risen againe for my iustification: This I belecue, O Lord helpe mine unbeliefe. Worke in mee likewise, I beseech thee, an *unfained Repentance*, that I may hartily bewaile my former sins, and loath them, and serue thee henceforth in *newnesse of life*, & greater measure of *holy deuotion*.
And

Rom.4.vlt.

And let my soule neuer forget
the infinite loue of so sweet a
Sauour, that hath laid downe
his life to redeeme so vile a *sin-*
ner. And grant, Lord, that ha-
uing receiued these seales and
pledges of my *communion* with
thee; thou maist henceforth
so dwell by thy *Spirit* in mee,
and I so liue by *Faith* in thee,
that I may carefully walke all
the dayes of my life, in *godlines*
and *piety* towards thee, and
in *Christian loue* and *charitie*
towards all my neighbours:
that liuing in thy *fear*, I may
dye in thy *fauour*, and after
death be made partaker of eter-
nall life, through *Iesus Christ*,
my Lord and onely *Sauour*.
Amen.

3 Of the meanes whereby thou
maist become a worthy
Receiver.

THese Meanes are duties of
two sorts: the former re-
specting God; the latter our
Neighbour. Those which re-
spect God, are three: first,
sound Knowledge: secondly,
true Faith: thirdly, unsained Re-
pentance. That which respect-
eth our Neighbour, is but one,
sincere Charity.

1 Of sound Knowledge, re-
quisite in a worthy Com-
municant.

Sound Knowledge is a sanctified
understanding of the first Princi-
ples of Religion. As first, of the
Trinity of Persons in the Vnity
of the God-head. Secondly, of
the Creation of Man, and his
Fall. Thirdly, of the Curse and
misery due to sinne. Fourthly, of
the Natures and offices of Christ

Ec

and

Heb. 6. 1. 3.

Iohn 17. 3.

1 Tim. 3. 4.

1 Cor. 12. 29

2 Cor. 13. 5.

and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built vnlesse the foundation be first laid; no more can Religion stand, vnlesse it be first grounded vpon the certaine knowledge of Gods Word. Secondly, if wee know not Gods will, we can neither beleeue nor doe the same. For as worldly busineses cannot be done but by them who haue skill therein, so without Knowledge must men bee much more ignorant in diuine and spirituall matters. And yet in temporall things a man may doe much by the light of Nature. But in religious Mysteries, the more we relye vpon naturall reason, the further we are from comprehending spiritual truth. Which discovers the fearefull estate of those who receiue without knowledge, and the

1 Cor. 2. 14.
Rom. 8. 7.

the more fearefull estate of those
Pastors who minister vnto them
without Catechising.

2 Of sincere Faith, required
to make a worthy Com-
municant.

Sincere Faith is not a bare
knowledge of the Scriptures,
and first grounds of Religion,
(for that Devils and Repre-
bates haue in an excellent mea-
sure, and doe belecue it and
tremble) but A true perswasion,
as of all those things whatsoever
the Lord hath reuealed in his
Word: so also a particular appli-
cation vnto a mans owne soule,
of all the promises of mercy which
God hath made in Christ to all
beleeuing sinners. And conse-
quently, that Christ and all his
merits doe belong vnto him as wel
as to any other. For first, if wee
haue not the righteousness of
Faith, the Sacrament seales no-
thing vnto vs: & euery man in the
Lords Supper receiveth so much

Iam. 3. 19.
Hcb. 4. 2.

Rom. 1. 11.

Ephes. 3. 17.

Heb. 11. 6.
Rom. 14. 23.Isay 55. 7.
Ezech. 33. 11Acts 26. 29.
Acts 3. 19.Luke 1. 74.
75.Hab. 2. 13. 14.
Tit. 1. 15.

as he beleeueth. Secondly, because that without Faith, wee communicating on earth, cannot apprehend Christ in heauen. For as he dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiuing is acceptable to God.

3 Of unfained repentance requisite for a true Communicant.

True repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans owne misery, he turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousness all the rest of his dayes. For as hee that is gluttoned with meat, is not apt to eat bread. so he that is stuffed with sinnes, is not fit to receiue Christ. And a conscience defiled with wilfull filthinesse, makes the

the vse of all *holy things* *unholy* vnto vs. Our sacrificed spotlesse Pascheouer cannot be eaten with the sower leauen of malice and wickednesse, saith Paul, *1 Cor. 5. 8.* Neither can the old bottles of our corrupt and impure consciences, retaine the new wine of Christs precious bloud, as our Saviour saith, *Marke 2. 22.* Wee must therefore truely repent, if wee will be worthy partakers.

2. *The dutie to be performed in respect of our Neighbour,*
is Charitie.

Charity is hearty forgiving of others who haue offended vs, and after reconciliation, an outward unsained testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable vnto God. Secondly, be- cause one chiefe end wherefore

Mat. 5. 23. 24.

John 13. 14.
34. 35.

Mat. 6. 12. 14.
15. & 18. 35.

the Lords Supper was ordained, is, to *confirm* Christians *love* one towards another. Thirdly no man can assure himselfe that his *own* *sinnes* are forgiven of God, if his heart cannot yeeld to forgive the *faults* of *men* that have offended him. Thus farre of the *first* sort of duties which wee are to performe before wee come to the Lords Table, called *Preparation*.

2 Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called *Meditation*.

THis Exercise of spirituall *Meditation* consists in divers points.

First, when the *Sermon* is ended, and the *Banquet* of the Lords Supper begins to be celebrated,

brated, meditate with thy selfe
how thou art invited by *Christ*
to be a Guest at his *holy Table*,
and how lovingly he inuiteth
thee; *Hoe, every one that thirsteth, come ye to the waters of life,*
&c. Come, buy wine and milke,
without money, and without price:
eat ye that which is good, let your
soule delight it selfe in fatnesse.
Take ye, eat ye: This is my body,
which was broken for you; drinke
ye all of this; for this is my blood
which was shed for the remission
of your sins. What greater honor
can be vouchsafed then to be
admitted to sit at the Lords
owne Table? What better fare
can be afforded, then to feede
of the Lords owne body and
blood? If David thought it
to be the greatest favour that
hee could shew vnto good
Barzillai, for all the kindnesse
that hee shewed vnto him in
his troubles, to offer him that
he should feede with him at his

Mat. 22.
1 Pet. 1.

Isay 55. 1. 2.

Mat. 26. 26.
27. 28. &c.

2 Sam. 19. 33

owne Table in Ierusalem, how much greater fauour ought we to account it, when Christ doth indeed feed vs in the Church at his owne Table, and that with his owne most holy Body and Bloud?

Gen. 22. 5.

2 As Abraham, when he went vp to the Mount, to sacrifice Isaac his Sonne; left his Seruants beneath in the Valley: so when thou commest to the Spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou maiest wholly contemplate of Christ, and offer vp thy Soule vnto him, who sacrificed both his Soule and Body for thee.

Thirdly, meditate with thy selfe, how precious and venerable is the Body and Bloud of the Sonne of God, who is the Ruler of heaven and earth; the Lord, at whose becke the Angels tremble, and by whom both the

the quicke and dead shall be iudged at the last day, and thou among the rest. And how that it is he, who hauing beene crucified for thy sinnes, offereth now to be receiued by faith into thy soule. On the other side, consider how sinfull a Creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, hauing beene conceived in filthinesse, and wallowing ever since in the mire of Iniquitie: bearing the Name of a Christian, but doing the Workes of the Diuell; adoring Christ with an *Aue Rex* in thy mouth, but spitting Oathes in his face, and crucifying him anew with thy gracelesse actions.

* Haile King.

Fourthly, ponder then with what face dardest thou offer to touch so holy a body, with such defiled hands? or to drinke such precious Bloud with so

lewd and lying a mouth? or to lodge so blessed a Guest in so unclean a stable? For if the Bethshemites were slaine, for but looking irreuerently into the *Arke* of the old Testament, what iudgement maist thou iustly expect, who with such impure eyes and heart, art come to see and receiue the *Arke* of the New Testament, in which dwelleth all the fulnesse of the God head bodily?

Col. 2. 3. 9.

2 Sam. 6. 7.

If *Vzen* for but touching (though not without zeale) the *Arke* of the Couenant, was stricken with sodaine death; what stroke of Diuine Iudgement maist thou not feare, that so rudely, with unclean hands, dost presume to handle the *Arke* of the eternall Testament, wherein are hid all the treasures of wisdom and knowledge?

If Iohn Baptist (the holiest man that was borne of a woman)

man) thought himselfe *unworthy* to beare his shooes; **O Lord,** how *unworthy* is such a *prophane wretch*, as thou art, to eate his *holy flesh*, and to drinke his *precious blood*?

Mat. 3. 11.

If the blessed Apostle Saint Peter, seeing but a *glympse* of Christs Almighty Power, thought himselfe *unworthy* to stand in the *same boat*, with him; how *unworthy* art thou to sit with Christ at the *same Table*, where thou maist behold the infinitenesse of his *Grace* and *Mercy* displayed?

If the Centurion thought that the *base* of his house was not worthy to harbour so diuine a Guest, what roome can there be fit vnder thy *ribbes*, for Christs holinesse to dwell in?

Mat. 8. 8.

If the *Blond-issued* sicke woman feared to touch the *Hemme* of his Garment; how shouldest thou tremble to eate his

his flesh, and to drinke his all-healing blood?

Yet if thou comest humbly, in Faith, Repentance, and Charitie, abhorring thy sinnes past, & purposing vnfainedly to amend thy life hence-forth, let not thy former sins affright thee; for they shall neuer be laid vnto thy charge: and this Sacrament shall seale vnto thy Soule, that all thy sinnes and the Iudgements due vnto them, are fully pardoned, and cleane washed away by the blood of Christ. For, this Sacrament was not ordayned for them who are perfect; but to helpe penitent sinners vnto perfection. Christ came, not to call the righteous, but sinners to Repentance. And hee saith, that the whole neede not the Physitian but they that are sick: Those hath Christ called, and when they came, them hath hee euer helped. Witnesse the whole Gospell, which

Mat. 9. 12. 13.

Mat. 11. 28.

which testifieth, that not one sinner, who came to *Christ* for *Mercy*, went ever away without his errand. *Bathe* thou likewise, thy sicke Soule in this *Fountain of Christs blood*: and doubtlesse according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy sinnes and uncleannesse. Not sinners therefore, but they who are unwilling to repent of their sinnes, are debarr'd this Sacrament.

Fifthly, meditate, that *Christ* left this Sacrament vnto vs as the chiefe token and pledge of his love: not when we would haue made him a King, *Iohn 6. 15.* (which might haue seemed a requitall of kindnesse) but when *Judas*, and the High Priests were conspiring his death, (therefore wholly of his mere fauour.) When *Nathan* would shew *Dauid* how entirely the poore man loved

loved his sheepe that was killed by the rich man: he gaue her (saith he) to eat of his owne morsels and of his owne cup to drinke, 2 Sam. 12. 3. and must not then the loue of Christ to his Church be vnspokeable, when he giues her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there be any loue in thine heart, take the Cuppe of Salvation into thy hand, and pledge his loue with loue againe, Psal 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations, whatsoeuer; and settle thy meditations onely vpon those holy actions and rites, which according to Christs institution, are vsed in and about the holy Sacrament: For it hath pleased

sed God (considering our weaknesse) to appoint those rites as meanes the better to lift vp our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayers and the rehearfall of Christs institution, to be a holy Sacrament of the blessed Body and Bloud of Christ, then meditate, how God the Father, of his meere love to mankinde, set apart, and sealed his onely begotten Sonne, to be the all sufficient meanes, and onely Mediator, to redeeme vs from sinne, and to reconcile vs to his grace, and to bring vs to his glory.

When thou seest the Minister breake the Bread, being blessed; thou must meditate, that Iesus Christ the eter-
nall

nall Sonne of God was put to death, and his blessed soule and body (with the sence of Gods anger) broken asunder for thy sinnes: as verily, as thou now seest the holy Sacrament to be broken before thine eyes. And withall call to minde the *hainousnesse* of thy sinnes, and the *greatnesse* of Gods hatred against the same: seeing Gods *Iustice* could not bee satisfied but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table, to see his Guests,* and looketh vpon thee, whether thou hast on thee thy *Wedding Garment*. Thinke also, that all the holy ^a *Angels* that attend vpon the *Elect* in the *Church*, and ^b doe desire to behold

Mat. 22. 11.

This wedding Garment is righteousness and true holiness.

Apoc. 29. 8.

Ephes. 4. 24.

1 Cor. 11.

10.

Ephes. 6. vii.

1 Pet. 1. 12.

behold the celebration of these holy Mysteries doe but obserue thy reuerence and behauiour. Let thy soule therefore, whilst the Minister bringeth the Sacrament vnto thee, offer this, or the like short Soliloquie vnto Christ.

A sweet Soliloquie to bee said betwixt the Consecration and receiuing of the Sacrament.

Is it true indeede, that God will dwell on earth? Behold the Heauen, and the Heauen of Heauens are not able to containe thee: how much more unable is the soule of such a sinfull Catife as I am, to receiue thee.

1 Kin. 8. 27.

But seeing it is thy blessed pleasure to come thus to suppe with me, and to dwell in mee: I cannot for ioy but burst out and say, *What is man*

a Apoc. 3. 20
b Ioh. 14. 23.

e Rom. 7. 14.

d Verse 24.

e Mat. 9. 13.

Mat. 11. 28.

man that thou art so mindefull of him, and the sonne of man that thou so regardest him? What fauour soeuer thou vouchsafest mee in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Nature. I am in a word, a carnall Creature, whose very soule is *'sold vnder sinne*: a wretched man, compassed about with *d a body of death*. Yet, Lord, seeing thou *'callest*, here I come; and seeing thou callest *sinners*, I haue thrust my selfe in among the rest; and seeing thou callest *all*, with their heaviest loades, I see no reason why I should stay behinde. O Lord, I am *sicke*, and whither should I goe, but vnto thee the *Physitian* of my Soule? Thou hast cured *many*, but neuer diddest thou meete with a more miserable patient: for I am more *leprous* then *Gehazi*, more *uncleane* then

Mag-

Magdalene, more blinde in Soule, then Bartimeus was in Body; for I haue liued all this while, and neuer seene the true light of thy Word. My soule runnes with a greater fluxe of sinne, then was the Hemorrhoe of bloud. Mephibosheth was not more lame to goe, then my soule is to walke after thee in loue. Iereboams Arme was not more withered to strike the Prophet, then my hand is maymed to relecue the poore. Cure mee, O Lord, and thou shalt doe as great a worke as in curing them all. And though I haue all their sinnes and sores; yet Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word, forgie the one, and heale the other: And why should I doubt of thy good will; when to saue mee, will cost thee now but one louing smile; who diddest shew thy selfe so

2 Sam. 7. 11.

Gen. 31. 10.

1 Sam. 5. 7.

Mat. 28. 5.

so willing to redeeme mee,
 though it should cost thee all
 thy heart blood: and now offer-
 rest so graciously vnto me the
 assured pledge of my redempti-
 on, by thy blood? Who am I, O
 Lord God? & what is my merit,
 that thou hast bought mee
 with so deare a price? It is mer-
 cyly thy mercy; and I, O Lord,
 am not worthy the least of all thy
 mercies: much lesse to be a par-
 taker of this holy Sacrament,
 the greatest pledge of the great-
 est mercy, that euer thou didst
 bestow vpon those sonnes of
 men whom thou louest. How
 might I in respect of mine
 owne unworthinesse, cry out for
 feare at the sight of thy holy
 Sacrament, as the Philistines
 did, when they saw the Arke
 of God come into the assembly?
 Woe now vnto me a sinner; but
 that thy Angell doth com-
 fort mee, as hee did the wo-
 man: Feare thou not, for I know
 that

that thou seekest Iesus which was crucified. It is thou indeede that my soule seeketh after. And here thou offerest thy selfe vnto mee in thy blessed Sacrament. If therefore Elizabeth thought her selfe so much honoured at thy presence in the wombe of thy blessed Mother, that the babe sprang in her belly for ioy; how should my soule leape within me for ioy, now that thou comest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this, not that the Mother of my Lord, but my Lord himselfe should come thus to visit me! Indeed Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come vnder my roose: and that if thou didst but speake the word onely, my soule should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my

Luk. 2. 43-44

Math. 8. 8.

Luke 1.38.
Apoc.3.20
Luke 18.23.

Luke.19.9.

my weaknes, to seale thy mercy vnto me, by thy *visible signe*, as well as by thy *visible word*: in all thankfull humility my soule speakes vnto thee with the *blessed Virgin*: Behold the *handmaid of the Lord*, be it vnto me according to thy word, Knock thou, Lord, by thy *Word* and *Sacraments* at the doore of my heart, and I will, like the *Publicane*: with both my fists, knocke at my *breast*, as fast as I can, that thou maist enter in: and if the doore will not open fast enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for euer, that I may haue cause with *Zachens* to acknowledge, that *this day saluation is come into mine house*. And cast out of mee whatsoever shall be offensive vnto thee; for I resigne the whole possession of my heart vnto thy sacred Maiesty, intreating that

I may not live henceforth, but that thou maist live in mee, speak in me, make in me: and so to governe me by thy spirit, that nothing may be pleasing vnto me, but that which is acceptable vnto thee. That finishing my course in the life of grace, I may afterwards live with thee for euer in the kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and bloud-shedding. Amen.

When the Minister bringeth towards thee the bread thus blessed and broken; and offering it vnto thee, bids thee, *Take eat,* &c. then meditate that *Christ himselfe* commeth vnto thee, & both offereth & giueth indeede vnto thy faith, his very body & blond, with all the merits of his death and passion, to feede thy Soule vnto eternall life; as surely as the Minister offereth and giueth the outward signes that feed thy body vn-

to

to his temporall life. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himselfe.

*Sacramentū
requirit fa-
cramētum.*

When thou takest the bread at the Ministers hand to eat it, then rouse vp thy soule to apprehend Christ by Faith: and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling-clothes.

As thou eatest the bread, imagine that thou seest Christ hanging vpon the Crosse, and by his vnspeakeable torments, fully satisfying Gods Iustice for thy sinnes: and strue to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the signe, neither doth Christ deceiue, when he saith, *This is my body;*

but

but he giueth *himselfe* indeede to every soule that *spiritually* receiues him by *Faith*. For as ours is the *same Supper* which Christ administred: so is the *same Christ* verily present at his owne Supper, not by any *Papall* * *Transubstantiation*, but by a *Sacramentall Participation*, whereby he doth truely feede the faithfull vnto eternall life: not by *comming downe* out of heauen vnto *thee*, but by *lifting thee vp* from the earth vnto *him*. According to that old saying: *Sursum corda*; Lift vp your hearts: And, *where the carcase is, thither will the Eagles resort*, Mat. 24.

* Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent: and by the signes to draw our mindes to the graces signified. So *Euthymus* in Mat. 16.

Non dixit Dominus, Hac sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, que proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis: & bibaturi illum sanguinem quem sursuri sunt, qui me crucifigant. Sacramentum aliquid vobis commendunt: spiritualiter intellectum viuificabit vos. Aug. in Psal. 98. speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first institution: no more doe wee in the reiteration of the same Supper.

D d When

When thou seeſt the *Wine* brought vnto thee *apart* from the *bread*, then remember that the *bloud* of *Ieſus Chriſt*, was as *verily* ſeparated from his body vpon the *croſſe*, for the *remiſſion* of thy ſins: And that this is the *ſcale* of the *new Covenant*, which God hath made to *for-giue* all the ſinnes of all *penitent ſinners* that *beleue* in the *merits* of his *bloud ſhedding*. For the *Wine* is not a *Sacrament* of *Chriſts bloud* contained in his *veyneſ*; but as it was *ſhed* out of his body vpon the *Croſſe* for the *remiſſion* of the ſinnes of all that *beleue* in him.

Mat. 26. 28.

As thou *drinkeſt* the *Wine* and *powreſt* it out of the *Cup* into thy *Stomacke*, meditate and *beleue*, that by the *merits* of that *bloud*, which *Chriſt ſhed* vpon the *Croſſe* all thy ſinnes are as *verily* *for-giuen*, as thou haſt now *drunk* this *Sacramentall Wine*, and haſt

hast it in thy stomacke. And in the *instant* of drinking, settle thy meditation vpon Christ, as hee hanged vpon the Crosse; as if like *Mary* and *Iohn*, thou didst see him nayled, and his blond running downe his blessed side out of that gasfull wound, which the *Speare* made in his innocent heart, wishing thy mouth closed to his side, that thou mightest receiue that *precious blood* before it fell to the *dusty earth*. And yet the *actuell drinking* of that *real blood* with thy mouth, would be nothing so *effectual*, as this *Sacramentall drinking* of that blood spiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene still a *reprobate*, but whosoever drinketh it *spiritually by faith* in the *Sacrament*, shall surely haue the *Remission* of his sinnes, and *Life* euerm-lasting.

* If remission of sinnes and eternall life had bin appropriated to the drinking of the reall blood, doubtlesse *Iohn* and *Mary* would haue made meanes to haue drunke it: But *Iohn* ascribes the vertue to beleeuing that it was shed.

1 Cor. 12. 13

Rom. 8. 34.

Heb. 7. 25.

Heb. 9. 24.

As thou feelest the Sacramental Wine which thou hast drunke, *warming* thy colde stomacke : so endeauour to feele the *Holy Ghost cherishing* thy soule in the ioyfull assurance of the forgiuenesse of all thy sinnes, by the merits of the bloud of *Christ*. And to this end God giueth euery faithfull soule, together with the *Sacramentall bloud*, the *Holy Ghost to drinke*. *Wee are all made to drinke into one Spirit*. And so lift vp thy minde from the contemplation of *Christ*, as he was *crucified vp* on the Crosse, to consider how he now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death which he *once suffered* for thee, to appease his Justice for the sinnes which thou doest *daily* commit against him.

After

After thou hast eaten and drunke both the Bread and Wine; labour that as thole *Sacramentall Signes* doe turne to the nourishment of thy *body*, and by the *digestion* of *heate* become *one* with thy substance: so by the *operation* of *Faith*, and the *Holy Ghost*, thou maiest become *one* with *Christ*, and *Christ* with *thee*: and so maist feelee thy *Communion* with *Christ* confirmed and increased daily more and more. That as it is vnpossible to separate the Bread and Wine digested into the bloud and substance of thy body: so it may be more vnpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of *many graines*, yet makes but *one Bread*: so must thou remember, that though all the faithfull are *many*: yet are

D d 3

they

1 Cor. 10. 17
Vnus est panis communis
notione Sacramenti, non
autem necessario vnus
numero.

they all but one *Mysticall Body*, whereof *Christ* is *Head*. And therefore thou must loue euery *Christian* as thy *selfe*, and a *member* of thy body.

Thus farre of the duties to be done at the receiuing of the holy *Sacrament*, called *Meditation*.

3 *Of the duties which we are to performe after receiuing of the holy Communion, called Action, or Practice.*

THe dutie which wee are to performe after the receiuing of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else, after that wee are gone home.

Those

Those that wee are to performe in the Church, are either severall from our owne soules : or else, ioyntly with the Congregation.

The severall duties which thou must performe from thine owne Soule, are three : first thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a cleane heart, and with pure affections, for, the most Holy will bee holy with the holy; for if Ioseph of Arimathea when he had begged of Pilate his dead body, to burie it, wrapped it in sweet odours, and fine linnen, and laid it in a new tombe, how much more shouldest thou lodge Christ in a new heart, and perfume his roomes with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keepe the

Dd4 Manna

Psal. 118. 26.

Sancti non
nisi sancte &
sanctissime

Manna that fell in the *Wildernes*: what a pure heart shouldest thou provide to receive this *diuine Manna*, that is come downe from *heauen*?

Luke 2.46.

And as thou comest sorrowing, like *Ioseph* and *Mary*, to seeke *Christ* in the *Temple*, so now hauing there found him in the midst of his *Word* and *Sacraments*, be carefull with ioy to carrie him home with thee, as they did.

Luke 15.16.

And if the man that found but his lost sheepe, reioyced so much, how canst thou hauing found the *Sauour of the world*, but reioyce much more?

Secondly, thou must offer the sacrifice of a private thanksgiving vnto *God* for his inestimable grace and mercy: for as this action is common vnto the whole *Church*: so is it applyed particularly to euery one of the faithfull in the *Church*, and for this particular mercie,
cry

every soule must ioyfully offer
vp a particular Sacrifice of
Thanksgiving. For if the *Wise*
men reioyced so much when
they saw the *Star* which con-
ducted them vnto Christ; and
worshipped him so deuoutly
when hee lay a *Babe*, in the
Manger: and offered vnto him
their *Gold*, *Mirrhe*, and *Frankincense*: how much more
shouldest thou reioyce now
that thou hast both *seene* and
receiued this *Sacrament*, which
guideth thy Soule vnto him,
where hee sitteth at the right
hand of his Father in glory?
And thither lifting vp thy
heart, adore him, and offer vp
vnto him, the *Gold* of a pure
faith, the *Mirrhe* of a mortified
heart, and this or the like sweet
Incence of Prayer and *Thankes-*
giving.

D. d. j.

A Prayer to be said after the receiving of the Communion.

WHat shall I render vnto thee (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed vpon my Soule? How can I sufficiently thanke thee, when I can scarce expresse them? Where thou mightest haue made mee a *Beast*, thou madest me a *Man* after thine *owne Image*. When by sinne I had lost both *thine Image*, and *my selfe*: thou didst renew in mee thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast giuen vnto mee thy *Seale* and *pledge* of my *Redemption*; nay, thou hast giuen thy *selfe* vnto mee, O *blessed Redeemer*. Oh what an inestimable *treasure of riches*, & *ouer-flowing Fountaine*

Fountain of grace hath he got
 who hath gained thee! No
 man euer touched thee by faith,
 but thou didst heale him by
 Grace: for thou art the Author
 of Salvation, the remedy of all
 evils, the medicine of the sicke,
 the life of the quicke, and the
 resurrection of the dead. Seemed
 it a small matter vnto thee to
 appoint thy holy Angels to
 attend vpon so vile a Creature
 as I am; but that thou woul-
 dest enter thy selfe into my
 Soule, there to preserve, nour-
 ish and cherish mee vnto life
 euermlasting?

If the carcase of the dead
 Prophet could reuiue a dead
 man that touched it, how much
 more shall the living body of the
 Lord of all Prophets quicken the
 faithfull, in whose heart hee
 dwelleth? And if thou wilt raise
 my body at the last day out of
 the dust; how much more wilt
 thou now reuiue my Soule
 which

3 Kin. 13. 31.

which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud*? O Lord, what could I more desire, or what couldst thou more bestow vpon mee, then to giue mee thy *body* for *meat*, thy *bloud* for *drinke*, and to lay downe thy *Soule* for the price of my *Redemption*? Thou Lord endurest the *paine*, and I doe reape the *profit*: I receiued *pardon*, and thou diddest beare the *punishment*. Thy *tears* were my *bath*, thy *wounds* my *weale*, and the *iniustice* done to thee satisfied for the *Iudgement* which was *due* to mee. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O diuine food! by which the *sonnes of men* are transformed into the *sonnes of God*: so that *mans nature* dieth, and *Gods nature* liueth and ruleth in vs. Indeed, all *Creatures* wondred

wondred that the Creator would be inclosed nine moneths in the *Virgins Wombe*, (though her wombe being replenished with the *Holy Ghost*, was more *splendide* then the *Starry Firmament*.) But that thou shouldest thus humble thy selfe to dwell for ever in my heart, which thou foundest more vnclean then a *dung-hill*, it is able to make all the Creatures in heaven and earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter & to dwell in my heart, I would to God that I had so *pure a heart* as my heart could *wish*, to entertaine thee. And who is fit to entertaine Christ? or who, though *instituted*, would not chuse with *Mary*, rather to kneele at thy feete, then presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shal never

never be wanting to wash thy blessed feete, and to lament my filthy sinnes. And albeit I cannot weepe so many teares as may suffice to wash thy holy feete, yet Lord it is sufficient that thou hast shedde blood enough to cleanse my sinfull Soule. And I am fully (O Lord) assured, that all the dainty fare wherewith the disdainfull Pharise entertained thee at his Table, did not so much please thee, as those teares which penitent Mary powred vnder the Table. I would therefore wish with Ieremy, that my head were a fountaine of teares, that seeing I can by no meanes yeeld sufficient thanks for thy loue to me, yet I might by continuall teares, testifie my loue vnto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that hee is worthy whom thou in fauour accountest worthy. And seeing that

now of thy meere grace thou
 hast counted mee (among
 others thy chosen) worthy of
 this vnspcakeable fauour, and
 sealed by thy Sacrament the
 assurance of thy loue, and the
 forgineneffe of my sins, O Lord,
 confirme thy fauour vnto thy
 Seruant, and say of me as *Isaac*
did of Iacob, I haue blessed him,
therefore he shall be blessed. And
 that I may say vnto thee with
Dauid, Thou O Lord hast blessed
my soule, and made it thy house,
and it shall be blessed for euer.
 And seeing it pleased thee to
 blesse the house of *Obed edom,* and
 all his household, whilest the *Arke*
 of the Lord remained in his house:
 I doubt not but thou wilt
 much more blesse my soule &
 body, and all that doe belong
 vnto me, now that it hath plea-
 led thy Maiesty of thine owne
 good-will to enter vnder my
 rooffe, and to dwell for euer in
 my poore cottage: blesse mee,
 O

Gen. 27. 33.

1 Chr. 17. 27

2 Sam. 6. 11.
12.

Gen. 32.24.
&c.

O Lord; so, that my sinnes may wholly be remitted by thy *bloud*, my conscience sanctified by thy *spirit*, my minde enlightened by thy *truth*, my heart guided by thy *Spirit*, and my will, in all things, *subdued* to thy *blessed will* and pleasure. Blesse mee with all graces which I *want*, and increase in mee those good gifts which thou hast *already bestowed* vpon mee. And seeing that I hold thee not by the armes, as *Iacob*, *wrestling* without mee; but inwardly *dwelling* by *Faith* within mee; surely, Lord, I will neuer let thee goe, except thou blesse mee, and giue me a *new name*, a *new heart*, a *new spirit*, and strength by the power of God to preuaile *ouer sinne and Satan*. And I beseech thee, O Lord, desire not to depart from mee, as thou didst from *Iacob*, because the *day breaketh*, and thy grace *beginneth*

ginneth to dawn and appeare.
But I from my soule, humbly
with the *Emmanuelites* entreate
thee, O sweet Iesus, to abide
with mee, because it draweth
toward night. For the night of
temptation, the night of tribula-
tion, yea, my last long night of
death appeareth. O blessed
Saviour stay with mee there-
fore now and euer. And if thy
presence goe not home with mee,
sarry mee now from hence. Goe
with mee and liue with mee,
and let neither death nor life
separate mee from thee. Drive
mee from my selfe, draw mee
vnto thee. Let me be sicke, but
sound in thee, and in my weak-
nesse let thy strength appeare.
Let mee seeme as dead, that
thou alone maiest be seene to
liue in me, so that all my mem-
bers may be but instruments
to act thy motions. Set mee as
a scale vpon thine heart, and
let thy zeale be settled vpon
mine,

Exod. 33. 14.

Cant. 8. 6.

Luke 22.30.

Apoc. 5. 9.

Apoc. 7. 10.
11. 12.

mine, that I may be out of
loue with *all*: that I may be
onely in loue with thee. And
grant, O Lord, that as thou
now vouchsafest me this fa-
uour to sit at thy Table to re-
ceiue this *Sacrament* in thy
house of grace, so I may here-
after through thy mercy, be
received to *eate and drinke at*
thy Table in thy Kingdome of glo-
ry. And for thy mercy, I doe
here with the 4. beasts, and 24
Elders cast my selte down be-
fore thy *Throne of Grace*, ac-
knowledging that it is thou
that hast *redeemed me with thy*
bloud, and that *saluation com-*
meth onely from thee. And there-
fore unto thee I doe yeelde all
praise, and glory, and wisdom,
and thanks, and honour, and pow-
er and might, and Maiesly, O my
Lord, and my God, for euermore,
Amen.

Thirdly, seeing Christ hath
sacrificed himselfe for thee:
(and

(and al that thou canst giue is too little) therefore thou must offer thy selfe to be a *living, holy, and acceptable sacrifice unto God*; by seruing him in *righteousnesse and holinesse* all thy dayes. Thus *Tertullian* witnesseth that in his time a Christian was knowne from another man, onely by the *holinesse* and *uprightnesse* of his life.

Rom. 12.1.

Leuit. 17.5.

2 Of the duties which wee are to doe after the Communion, ioyntly with the Congregation.

THE duties to be performed ioyntly with the Church, are three. First, *publike Thankes-giving*, both by *Prayers* and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his abilitie) towards the *reliefe* of the poore.

This

Which is probable to haue beene the 113.

Psalme.

1 Cor. 16.1.

Rom. 15.25.

* Qui copio-
siores sunt &
volunt, pro
arbitrio quis-
que suo quod
visum est,
contribuunt:
& quod ita
colligitur,
apud preposi-
tum deponi-
tur: atque
inde ille opi-
tatur pu-
pilla & vi-
duis, & qui
propter mor-
bum aut ali-
quam aliam
causam egent,
&c. Iustin.

Martyr.

Apolog. 2.

* ὁ γὰρ πη.

Lucrum est
pietatis nomi-
ne facere
sumptum.

Tertul. Apo.

adu. Gent.

cap. 39.

Numb. 6. 23.

27.

Iohn 6. 56.

This was the manner of the
primitive Churches, to make
Collections and * Love-Feasts af-
ter the Lords Supper, for the re-
leeve of the poore Christians.
Thirdly, when thanks and
praise is ended: then with all
reuerence to stand vp, and to
receiue the blessing of God, by
the mouth of his Minister, and
to receiue, as if thou diddest
heare God himselfe pronoun-
cing it vnto thee from heaven.
For by * their blessing God doth
blesse his people.

Thus farre of the duties to be
practised in the Church.

The duties which thou art
to practise after that thou art
departed home are three. First,
to obserue diligently whether
thou hast truly receiued Christ
in the Sacrament. Which
thou maiest thus easily per-
ceiue, for seeing his flesh is meat
indeede, and his blood is drinke
indeede, and that hee is so full

of grace, that no man euer touched him by faith, but hee received vertue from him: it cannot possibly be, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receive grace and power to be cleansed from thy sinnes, and filthinesse. For if the *Hemorrhise* that did but touch his garment, had her *bloudy issue* that continued so long, forthwith stanch-
 ed: how much more will the *bloudy issue* of thy sinne be stanch-
 ed, if thou then hast truly eaten and drunke the
very flesh and blood of Christ?
 But if thy issue still runneth, thou maist iustly suspect thou
 hast neuer yet truly touched
Christ.

Marke 5.29.

Secondly, seeing thou hast now reconciled thy selfe to God, & renewed thy Couenant, and vowed newnesse and amendment of life: thou must therefore haue a speciall care, that
 thou

Mat. 13. 24.
&c

2 Pet. 2. 22.

Cant. 5. 3.

thou doest not yeeld to com-
mit thy former sins any more
knowing that the *unclean spirit*, if ever he can get into thy
Soule againe, after that it is
swept and garnished: he wil en-
ter forcible possession, with 7
other *Diuels* worse then himselfe
So that the end of that man shall
be worse then his beginning. Be
ye not therefore like the Dogg
that returnes to his vomit, or the
washed Sow that walloweth in the
mire againe. And returne not
to thy malice, like to the Ad-
der: who laying aside her poi-
son while she drinkes, takes it up
again when shee hath done
But when either the *Devill* or
thy flesh shall offer to tempt and
moue thee to relapse into thy
former sinnes: answer them as
the Spouse doth in the Canticles
I have put off my coat (of my for-
mer corruption) how shall I put
it on? I have washed my feet
how shall I defile them againe
Lastly

Lastly, if euer thou hast found either ioy or comfort in receiuing the holy Sacrament; let it appeare by the eager desire of receiuing it often againe. For the body of Christ as it was annointed with the oyle of gladnes above his followes; so doth it yeeld a sweeter saour then all the Oyntments of the world: The fragrant smell whereof allureth all soules who haue once tasted the sweetnesse thereof, euer after to desire oftner to taste thereof againe. Because of the saour of thy good Oyntments, therefore doe the Virgins loue thee. O taste therefore, and often see how good the Lord is, saith David. This is the Commandement of Christ himselfe, Doe this in remembrance of mee, and in doing this, thou shalt shew thy selfe best mindefull and thankfull for his death. For as oft as ye shall eate this bread and drinke this cuppe

Psal. 45. 7.
 Heb. 1. 9.
 Can. 1. 3.
 Psal. 34. 8.
 Scio Roma hanc esse consuetudinem, ut fideles semper Christi corpus accipiant.
 Hier. Apbl. adu. Iovin.
 Quotidie communio- nem Eucharistiae percipere non laudo nec reprehendo. Omnibus Dominicis diebus communiscandum suadeo et hortor, si mens sine affectu peccandi sit.
 Aug. (vel potius Genadius) lib. de Eccl. Dogm cap. 53.

Tit. 2. 12. 14.

cuppe, yee shall shew the Lords death untill he come. And let this be the chiefe end wherevnto both thy receiuing and liuing tendeth: that thou maist be a holy Christian, zealous of good workes, purged from sinne, to line soberly, righteously and godly in this present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable vnto thine owne soule.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soone as thou perceiuest thy selfe to be visited with any sicknesse, meditate with thy selfe:

Iob. 5. 6.

I That misery commeth neere

fort

forth of the dust : neither doth
affliction spring out of the earth.
Sicknesse comes not by hap
or chance (as the *Philistims*
supposed that their *Mice* and
Emroides came) but from
mans wickednesse, which as
sparkles breaketh out. *Man*
suffereth (saith *Jeremy*) for his
sins. *Fooles* (saith *David*) by
reason of their transgressions,
and because of their iniquities
are afflicted. As therefore *Salomon*
adviseth a man to carry
himselfe towards an earthly
Prince, If the spirit of him that
ruleth, rise up against thee, leave
not thy place : for gentlenesse pa-
cifieth great sinnes : so counsell
I thee to deal with the Prince
of Princes. If the spirit of him
that ruleth heaven and earth
rise up against thee, let not
thy heart despaire : for repen-
tance pacifieth great sins. And
who so ever returneth in his affliction
to the Lord God of Israel, and
E seekes

1 Sam. 6.9.

Lam. 3. 39.

Psal. 107. 17.

Eccles. 10. 4.

2 Chro. 35. 4.

Mat. 6.6.
 Psal. 4.4.
 Lam. 3.40.

Iosh. 7.16.
 &c.

seeks him he will be found of him.

2 Shut to thy Chamber doore; *Examine thine owne heart vpon thy bed; Search and trye thy wayes,* Search as diligently for thy capitall sinne, as Ioshua did for Achan, till thou finde it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sinnes; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into iudgement, for some *one* grieuous sinne, wherein they haue liued without Repentance.

3 When thou hast thus considered all thy sinnes, put thy selfe before the iudgement Seate of God, as a felon or murderer, standing at the Barre of an earthly Iudge; and with griefe and sorrow of heart *confesse vnto God all thy knowne sinnes, especially thy capitall offences, wherewith*
 God

God is chiefly displeased. Lay them open, with all the circumstances of the *time, place,* and *manner* how they were committed, as may most serve to aggravate the *hainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of heauen and earth, *guiltie* of eternall death and damnation, for these thy hainous sinnes and transgressions. And having thus *accused* and *iudged* thy selfe, cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe, that whatsoeuer the Kings of *Israel* be, yet the God of *Israel* is a mercifull God: And cry vnto him from a penitent and faithfull heart, for mercy and forgiveness, as eagerly and earnestly, as euen thou knewest a malefactor, being to re-

Prou. 28. 30.

Psal. 99. 5.
Heb. 4. 30.

2 Reg. 20. 31.

ceiue his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou maist doe in these or the like words.

*A Prayer when one begins
to be sicke..*

O Most righteous Iudge, yet in Iesus Christ my gracious Father: I watched sinner doe here returne vnto thee (though driven with paine and sickness,) like the Prodigall child with want and hunger. I acknowledge that this sickness and paine comes not by blinde chance or fortune, but by thy diuine providence, and speciall appointment. It is the stroke of thy heauie hand, which my sinnes haue iustly deserved: and the things that I

Iob. 3. 25.

fear

feared are now fallen upon mee.
 Yet I doe well perceiue, that
in wrath thou remembreſt mercy,
 when I conſider how many,
 and how hainous are my ſins,
 and how few and eaſie are thy
corrections. Thou mighteſt
 haue ſtrucken mee with ſome
 fearefull and ſodaine death,
 whereby I ſhould not haue
 had either time or ſpace to
 haue called vpon thee for
 grace and mercy: and ſo I
 ſhould haue periſhed in my
 ſins, and haue bene for ever
 condemned in Hell.

Habak. 8.2.

But thou, O Lord, viſiteſt
 me with ſuch a fatherly cha-
 ſtiſement, as thou vſeſt to viſit
 thy deareſt Children whom
 thou beſt loueſt; giuing mee
 (by this ſickneſſe) both war-
 ning and time to repent, and
 to ſue vnto thee for grace and
 pardon. I take not therefore, O
 Lord, this thy viſitation, as any
 ſigne of thy wrath or hatred;

Ec 3 but

1 Cor. 13. 12

Heb. 12. 9-7
&c.

but as an assured pledge & token of thy favour and loving kindnesse, whereby thou doest with thy temporall Iudgements draw mee to *iudge my selfe*, and to repent of my wicked life, that I should not be condemned with the godlesse and vnpenitent world. For thy holy Word assures mee, that *whom thou lovest, thou thus chastenest*: and that thou scourgest euery sonne that thou receivest. That if I endure thy chastening, thou offerest thy selfe vnto me as vnto a sonne: and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sonnes: and that thou chastenest me for my profit, that I may be a partaker of thy holinesse. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperities and now being

ing prouoked by my sinne^s
and vnthankfulnes, hast such
fatherly and profitable ends, in
inflicting vpon mee this sick-
nesse and correction?

I confesse, Lord, that thou
doest iustly afflict my body
with sicknesse; for my soule
was sicke before of long pro-
speritie, and surfeited with
ease, peace, plenty, and fulnesse
of bread. And now, O Lord,
I lament and mourne for my
sinnes; I acknowledge my wicked-
nesse, and mine iniquities are al-
wayes in my sight. Oh, what a
wretched sinner am I, void of
all goodnesse by nature, and
full of euill by sinfull custome!
Oh, what a world of sin haue
I committed against thee,
whilest thy long sufferance
expected my conuerſion, and
thy blessings wooed me to re-
pentance! Yet, O my God,
seeing it is thy property more
to respect the goodnesse of

Ezec. 19. 49.

Psal. 51. 3.

Verse 11.

Psal. 35. 7.

Hos. 14. 4.

thine owne nature, then the
deserts of sinners: I beseech
 thee, O Father, for thy Sonne
Iesus Christ his sake, and for
 the merits of that *all saving*
 death which he hath volunta-
 rily suffered for all which be-
 leeue in him. *Haue mercy vpon*
me, according to the multitude of
thy mercies, turne thy face away
from my finnes, and blot out all
mine iniquities: cast me not out of
thy presence, neither reward mee
according to my deserts: For if
 thou dost reiect me, who will
 receiue me? or who will succour
 me, if thou dost forsake me?
 But thou O Lord, art the helper
 of the helpelesse, and in thee the
 fatherlesse findeth mercy: for
 though my sins be exceeding
 great, yet thy mercy, O Lord,
 farre exceedeth them all: nei-
 ther can I commit so many as
 thy grace can remit & pardon.
 Wash therefore, O Christ, my
 sins with the vertue of thy pre-
 cious

cious blood, especially, those
 finnes, which from a penitent
 heart I haue confessed vnto
 thee: but chiefly, O Lord, for
 Christ his sake forgiue mee *.
 And seeing that of thy loue
 thou diddest lay downe thy
 life for my ransome, when I
 was thine enemy: oh, saue
 now the price of thine owne
 blood, when it shall cost thee
 but a *smile* vpon mee, or a
 gracious *appearance* in thy Fa-
 thers sight in my behalfe.
 Reconcile mee once againe,
 O mercifull Mediatour, vnto
 thy Father; for though there
 be nothing in mee that can
 please him, yet I know that
 in thee, and for thy sake, hee
 is *well-pleased* with all whom
 thou acceptest and louest.
 And if it bee thy blessed
 will, remoue this sicknesse
 from mee, and restore mee
 to my former health againe;
 that I may liue longer to ser
 Ec 5: forth

* Here name
 that sinne
 which most
 troubleth
 thy consci-
 ence.

Mat 3:17.

Ephes. 5. 26.

forth thy glory, and to be a comfort to my friends which depend vpon me; and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly and prophanely spent. And to the end that I may the sooner and the easier be deliuered from this paine and sicknesse: direct mee, O Lord, I beseech thee, by thy diuine providence, to such a *Physitian* and *helper*, as that (by thy *blessing* vpon thy *meanes*) I may recover my former health and welfare againe. And good Lord, vouchsafe, that as thou hast sent this *sicknesse* vnto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my hart, where by this present sickness may be

san-

sanctified vnto me: that I may
 vse it as thy Schoole, wherein I
 may learne to know the great-
 nesse of my misery, and the ri-
 ches of thy mercy: that I may
 be so *humbled* at the one, that I
despaire not of the other: and
 that I may so renounce al con-
 fidence of help in my selfe, or
 in any other creature: that I
 may onely put the whole rest
 of my saluation in thy al-suffi-
 cient merits. And forasmuch
 as thou knowest, Lord, how
 weak a vessel I am, ful of frail-
 tie and imperfections; and that
 by nature I am angry and fro-
 ward vnder euery crosse and
 affliction: O Lord, who art the
giuer of all good gifts, arme mee
 with patience to endure thy
 blessed will & pleasure; and of
 thy mercy lay no more vpon
 me; then I shall be able to en-
 dure and suffer. Giue me grace
 to behaue my selfe in all pati-
 ence, loue, and meeknesse, vn-
 to

Iam. 1. 17.
 Iohn 3. 27.

1 Cor. 10. 13

to those that shal come and vi-
sit me: that I may thankfully
receiue, and willingly imbrace
all good counsels and conso-
lations from them: and that
they may likewise see in mee
such good examples of *Pati-
ence*, and heare from me such
godly lessons of *Comfort*, as
may be arguments of my
Christian faith and profession,
and instructions vnto them,
how to behaue themselves
when it shal please thee to visite
them with the like affliction or
sicknes. I know, O Lord, I haue
deserued to dyes & I desire not
longer to liue, then to amend
my wicked life, and in some
better measure to set forth thy
glory. Therefore, O Father,
if it be thy blessed will, re-
store me to health againe, and
grant me a longer life. But if
thou hast, according to thine
eternall decree, appointed by
this sicknesse to call for mee

out

out of this transitory life: I
 resigne my selfe into thy hands,
 and holy pleasure; thy blessed
 will be done, whether it be by
 life or by death. Onely I be-
 seech thee of thy mercy for-
 give mee all my sinnes, and
 prepare my poore soule, that
 by a true faith, and unfained re-
 pentance, shee may be ready a-
 gainst the time that thou shalt
 call for her out of my sicke
 and sinfull body. O heauenly
 Father, who art the hearer of
 Prayers, heare thou in heauen
 this my Prayer; and in this ex-
 tremity grant mee these re-
 quests: not for any worthinesse
 that is in mee, but for the me-
 rits of thy beloved Sonne Je-
 sus, my onely Sauour and
 mediator: for whose sake thou
 hast promised to heare vs and
 to grant whatsoever wee shall
 aske of thee in his Name. In his
 Name therefore, and in his
 owne words I conclude this
 my

Psal. 31. 5.

Psal. 65. 2.
 1 Kin. 39. 8.

Iohn 16. 23.

my vnperfect Prayer, saying:
*Our Father which art in Hea-
 ven, &c.*

Having thus reconciled thy
 selfe vnto God in Christ:

Isay. 38.1.

1 Let thy next care be to
 set thy house in order, as Isay ad-
 uised King Ezechias: making
 thy last *Will & Testament* (if it
 be not already made.) If it be
 made, then peruse it, confirme
 it, and for auoiding all doubts
 and contention, publish it be-
 fore witnesses, that (if God
 call for thee out of this life)
 it may stand in force and vn-
 alterable, as thy last *Will* and
Testament, and so deliuer it
 locked or sealed vp in some
 Boxe, to the keeping of a faith-
 full friend, in the presence of ho-
 nest witnesses.

Isay. 38.1.

2 But in making thy *Testa-
 ment*, take a religious Diuines
 aduise, how to bestow thy be-
 nvolence; and some honest
 Lawyers

Lawyers counsell to contriue it according to *Law*.

Dispatch this before thy sicknes doth *increase*, and thy memory decay: lest otherwise thy *Testament* proue a *dote-ment*, and so be another mans *fancy*, rather then thy *Will*.

3 To prevent many incon-
ueniencies, let mee recommend
to thy discretion two things.

1 If God haue blessed thee
with any competent state of
wealth, make thy *Will* in thy
health time: It will neither put
thee *further* from thy goods,
nor hasten thee *sooner* to thy
death; but it will be a greater
ease to thy *minde*, in freeing
thee from a great *trouble*, when
thou shalt haue most neede of
quiet. For when thy *house* is set
in order, thou shalt be better
enabled to set thy *soule* in or-
der, and to dispose of thy iour-
ney towards God.

2 If thou hast Children,
giue

giue to *euery one* of them a portion, according to thine *ability*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them: yet so giue, as that thy Children may be still beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands while *st* thou liuest, they may thanke *Death* and not *thee*, for the portion that thou leauest them. If thou hast no children and the *Lord* haue blest thee with a great portion of the goods of this world; and if thou meanest to bestow them vpon any *charitable* or *pious* vses, put not ouer that *good worke* to the trust of others; seeing thou seest how *most* of other mens *Executors*, proue *almost* *Executioners*. And if friends be so vnfaithfull in a mans *life*; how much greater cause hast thou to distrust their *fidelity* after thy *death*?

Lamentable experience sheweth how many *dead-miens wits* haue of late, either beene quite concealed, vtterly ouerthrowne, or by cauls & quirks of Law frustrated or altered: whereas by the *Law of God*, the will of the dead should not be violated: but al his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the *Resurrection*, will be a iust Iudge, both of the quicke and dead. And if any thing should hap in his Will to be ambiguous or doubtful; it should be^e construed, as it might come nearest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such vnchristian deeds, light on the Actors that doe them: not on the Kingdome wherein they are suffered to be done. And let e-ther Rich-men be warned by such wretched examples, not to marry

Gal. 3.35.
Heb. 9.17.

2 Cor. 5.10.
Ecel. 12.14.
Rom. 2.15.
1 Cor. 4.5.
A.G. 7.31.32.

* *Voluntas testatoris magis inspicienda est quam verba. l. cum virum §. fani. C. de fidei cum ff. ad leg. Fal. I. ff. ad Treb. I. ubi §. de rogo.*

* *Matrimonium inter Aarram & Arcam, disortium inter Deum & Animam,*
 Aug. *Felix quem faciunt aliena pericula cautem.*

Gal 6. 9.
 Mat. 10. 41.
 Marke 9. 41.
 Mat. 23. 41.
 Luke 14. 14.
 & 18. 22.
 1 Cor. 15. 51.
 Apoc. 14. 13.

Iob. 14. 5.

* marry their mindes to their money: as that they will doe no good with their goods, till death divorceth them. Considering therefore the shortnesse of thine owne life, and the uncertainty of others in dealing after thy death, in these uniuersall dayes: let mee aduise thee (whom God hath blessed with ability, and an intent to doe good) to become in thy life time, thine owne Administrator; make thine owne hands thine Executors, & thine owne eyes thy Over-seers; cause thy landhorne to giue her light before thee, and not behind thee: giue God the glory, and thou shalt receiue of him in due time the reward, which of his grace and mercy he hath promised to thy good workes.

4 Having thus set thy house and soule in order (if the determined number of thy daies be not expired) God will eyther haue mercy vpon thee, & say,

say, Spare him (O killing mala-
die) that he goe not downe into
the pit, for I haue receiued a re-
conciliation: Or else, his Father.
thy providence will direct thee to
such a Physician, and to such
meanes, as that by his blessing
upon their endeuors thou shalt
recover, and be restored to thy
former health againe. But in
any wise, take heed that thou,
nor none for thee, send vnto
sorcerers, wizards, charmers, or
enchanters for helpe: for this
were to leaue the God of Israel,
and to goe to Baalzebub the
God of Ekron for helpe; as did
wicked Abaziah, and to break
thy vow which thou hast
made with the blessed Trinitie
in thy Baptisme: & be sure that
God will neuer giue a blessing
by those meanes which hee
hath accursed: but if he permit
Satan to cure thy body, feare lest
it tend to the damnation of thy
soule. Thou art tryed: beware.
5 When

Iob. 33. 14.

2 King. 20. 7.

2 King. 5. 7.

8. 10.

Iohn 9. 7.

2 Reg. 1. 2. 3

Leuit. 10. 6.

Deut. 18. 10.

&c.

Thes. 2. 10.

Deut. 13. 3.

2 Chr. 16. 12.

Isa. 1. 5. 7.

Jer. 8. 22.

5 When thou hast sent for the *Physician*; take heed that thou put not thy trust rather in the *Physician*, then in the *Lord*, as *Aza* did; of whom it is said, that he sought not the *Lord*, in his disease, but to the *Physician*: which is a kinde of idolatry, that will increase the *Lords* anger, and make the *Physick* receiued vneffectuall. Vse therefore the *Physician* as *Gods Instrument*, and *Physick* as *Gods meanes*. And seeing it is not lawfull without Prayer to vse ordinary food, 1 Tim. 4. 4. much lesse extraordinary *Physicke* (whose good effect depends vpon the blessing of *God*;) before thou takest thy *Physicke*, pray therefore heartily vnto *God* to blesse it vnto thy vse, in these or the like words.

*A Prayer before taking
of Physicke.*

O Mercifull Father, who
art the Lord of health,
and of sicknesse, of life, and
of death, who killest, and ma-
kest alive: who bringest downe
to the grane, and raisest up again:
I come vnto thee, as to the
onely Physician, who canst
cure my soule from sinne, and
my body from sicknesse. I desire
neither life nor death, but re-
ferre my selfe to thy most ho-
ly will. For, though wee must
needes dye, and being dead, our
lines are as water spilt on the
ground, which cannot be gathe-
red up againe: yet hath thy
gracious providence (whilest
life remaineth) appointed means
which thou wilt haue thy
children to vse, and (by the
lawfull vse thereof) to expect
thy blessing vpon thine owne
meanes,

1 Sam. 2. 6.

2 Sam. 14. 14.

Isay. 38. 21.

Iohn 9. 6. 7.

Mat. 8. 15.

meanes, to the curing of their
 sicknesse, and restitution of
 their health. And now, O
 Lord, in this my necessity, I
 haue according to thine or-
 dinance, sent for thy seruant
 (the *Physitian*) who hath pre-
 pared for mee this *Physicke*,
 which I receiue as meanes sent
 from thy fatherly hand: I be-
 seech thee therefore, that as by
 thy blessing on a lump of dry
 figs, thou didst heale *Ezechias*
 sore, that he recovered; and by
seauen times washing in the river
 of *Iordan*, didst cleanse *Naa-*
man the *Syryan* of his *Le-*
prosie; and diddest restore
 the man that was *blinde* from
 his birth, by annoynting his
 eyes with *clay* and *spittle*; and
 sending him to wash in the
 pool of *Siloam*; and by tou-
 ching the hand of *Peters* *wiues*
Mother, diddest cure her of
 her *Feauer*; and didst restore
 the *Woman* that *touch*ed the

hemme

hemme of thy Garment, from
her bloody issue: So it would
please thee of thine infinite
goodnesse and mercy, to san-
ctifie this Physicke to my vse,
and to giue such a blessing
vnto it, that it may (if it be
thy will and pleasure) remove
this my sicknesse and paine, and
restore mee to health and
strength againe. But if the
number of those dayes which
thou hast appointed for me to
liue in this vale of misery, be
at an end, and that thou hast
sent this sicknesse as thy Mes-
senger, to call me out of this
mortall life: then Lord let
thy blessed will be done: for I
submit my will to thy most
holy pleasure. Onely I be-
seech thee, increase my Faith
and Patience, and let thy grace
and mercy be neuer wanting
vnto mee: but in the midst
of all extremities, assist mee
with thy holy Spirit, that I
may

Mat. 8. 10.
&c.

Iob 14.

may willingly and cheerefully resigne vp my Soule (the price of thine owne blood) into thy most gracious bands and custodie. Grant this, O Father, for Iesus Christ his sake; to whom, with thee, and the holy Ghost, be all honour and glory, both now and euermore, *Amen.*

Meditations for the sicke.

VHilest thy sicknesse remaineth, vsc often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his Children. Those are tenne.

I That by afflictions God may not onely correct our sins past; but also worke in vs a deeper loathing of our naturall corruption, and so preuent vs from falling into many other

*Deus suos
percutit vt e-
mendet.*

*Hier. Com. in
Esay. lib. 6.*

*Dom calamitas
infrigit,*

*no extinguit
sed casti-*

gare nos cu-

*piens. Basil.
ser. 3 in diui-*

tes

other sin, which otherwise we would commit : like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *candle*, that he may the rather learne to beware of falling into a *greater fire*. So that the *childe of God* may say with *Dauid*, it is good for me that I haue been afflicted, that I may learne thy *Statutes* : for, before I was afflicted I went astray, but now I keepe thy word. And indeede (saith *S. Paul*) We are chastened of the *Lord*, because we should not be condemned with the world. With one *Crosse* God maketh two cures : the chastisement of sins past, the preuention of sinne to come. For though the eternall punishment of sinne : (as it proceedeth from *Iustice*) is fully pardoned in the *Sacrifice* of *Christ* : yet wee are not (without serious iudging of our selues) exempted from the temporall chastisement of

F f sinne;

Psal. 119. 71.

Psal. 119. 67.

1 Cor. 11. 33

2 Sam. 12. 10

Verse .13.

sinne; for this proceedeth *only* from the loue of God, for our good. And this is the reason, that when *Nathan* tolde *Dauid*, from the Lord, that his *sinnes* were forgiven: yet that the *Sword* (of chastisement) should not depart from his house: and that his *Childe* should surely die. For *God*, like a skilfull *Physitian*, seeing the *Soule* to bee *poysoned* with the *settling* of sinne; and knowing that the *raigning* of the *flesh* will proue the *ruine* of the *Spirit*: ministreth the bitter pill of affliction, whereby the *reliques* of sinne are purged, and the *Soule* more soundly cured: the *Flesh* is subdued, and the *Spirit* is sanctified: Oh the *odiousnesse* of sinne, which causeth God to chasten so *seuerely* his Children, whom otherwise he loueth so *dearely*?

2 God sendeth affliction
to

to seale vnto vs our *Adoption*: for euery childe whom God loueth, he correcteth. And he is a Bastard that is not corrected. Yea, it is a sure note, that where God seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that hee* suffered the wicked Sons of *Ely* to continue in their sinnes without correction, because the Lord would slay them. On the^a other side, there is no surer token of Gods fatherly love and care, then to bee corrected with some crosse, as oft as we commit any sinfull crime. Affliction therefore is a Seale of *Adoption*, no signe of *Reprobation*. For the purest Corne is cleaneft fanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed, and the truest Christian beauiest crossed.

3 God sendeth affliction
to weane our hearts from

Heb. 12. 6. 7.
8.

* *Ad mala
seruantur
non moritura
mali.*
1 Sam. 2. 25.

a *Namq; fa-
uor nimis
non est fauor,
ira sed in-
gens.*
*At fauor in
magno sepe
dolore latet.*
Bill. Anthol.
sacr.

* Crebris tribulationibus Ecclesiam suam Dominus exerceat: ne scilicet cuncta temporalia sorte proflere curra- t, in olatu presentis exilij delectata, minus calorem patriam susperet. Beda in Cant.

Mandamus affectus presentia amat, temporalia cumulat, spiritualia negligit, et cum totus se spargit in imis, nil potest amare de summis. Iustia. Patriarch. de disc. monast. cap. 4.
* 2 Cor. 13.

too much louing this world and worldly vanities: and to cause vs the more earnestly to desire and long for * eternall life. For as the Children of Israel (had they not beene ill intreated in Egypt) would neuer haue beene so willing to goe towards Canaan: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of Heauen. For, wee see many Epicures, that would be content to forgoe heauen, on condition that they might still enioy their earthly pleasures; and (hauing neuer tasted the ioyes of a better) how loath are they to depart this life? whereas the * Apostle (that saw heauens glory) tels vs, that there is no more comparison twixt the ioyes of eternall life, and the pleasures of this world, then there

there is betwixt the filthiest dung
and the pleasantest meat; or be-
twixt the stinkingst dung-hill
and the fairest bed-Chamber.
As therefore a louing Nurse
puts *Wormewood* or *Mustard* on
the breast, to make the childe
the rather to forsake the dug:
so God mixeth sometimes af-
fliction with the pleasures and
prosperity of this life, lest like
the Children of this genera-
(tion) they should forget God,
and fall into too much loue
of this present euill world; and
so by riches grow proud: by
fame insolent: by liberty wan-
ton: and spurne with their heele
against the Lord, when they
waxe fatte. For if Gods chil-
dren loue the world so well,
when (like a curst stepmother)
shee misvseth and strikes vs,
how should wee loue this
harlot if shee smiled vpon vs,
and stroaked vs, as shee doth
her owne worldly Brats? Thus
F f 3 doth

Phil. 3. 8.

Ne sancti vi-
ri aliqua ele-
tione in hac
vita superbi-
ant, quos-
dam tentatio-
nibus retri-
buntur.
Eucher. in
li. Reg.

Deut. 32. 15.

doth God (like a wise and loving Father) embitter with crosses, the pleasures of this life to his children, that (finding in this earthly state no true and permanent ioyes :) they might sigh and long for eternall life, where firme and everlasting ioyes are onely to be found.

4 By affliction and sicknesse God exerciseth his Children, and the graces which hee bestoweth vpon them. He refineth and trieth their faith, as the Gol. smith doth his Gold in the * Furnace, to make it shine more glistering and bright : he stirreth vs vp to pray more diligently and zealously, and proueth what patience we haue learned all this while in his * Schoole. The like experience he maketh of our Hope, Love, and all the rest of our Christian vertues, : which without this tryall, would rust like iron vnexerised; or corrupt like standing

1 Pet. 1. 7.

* Vigne purgati & ab admixtione vitiorum carnalium defecati, splendunt, exornati in innocentie claritate. Hillar. in Psal. 56.

* Schola crucis schola luscis. Gubernator in tempestate dignoscitur, in aciemiles probatur, delicata iactatio est: cum periculo non est contentatio in aduersis, probatio est veritatis. Cypri. Serm. 4 de Immor.

Ier 48. 11.

ding waters, that either haue no current, or else are not powdered from vessell to vessell: whose taste remaineth; and whose scent is not changed. And rather then a man should keepe still the scent of his corrupt nature to damnation, who would not wish to bee changed from state to state, by crosses and sicknesse, to saluation? For as the Camomill which is trodden groweth best, and smelleth most fragrant: and as the fish is sweetest that liues in the saltest waters: so those soules are most precious vnto Christ, who are most exercised and afflicted with his Crosse.

5 G O D sendeth afflictions, to demonstrate vnto the world, the truenesse of his childrens loue and seruice. Euerie hypocrite will serue God whilst hee prospereth and blesseth him, as the Diuell falsely accused Iob to haue done: but who

Iob 1. 9. 10.

(saue his louing childe) will loue and serue him in *aduersity* when God seemeth to be *angry* and *displeased* with him? yea, and cleaue vnto him most inleperably, when hee seemeth (with the *greatest frowne*, and *disgrace*) to reiect a man, and to cast him out of his fauour? yea, when hee seemeth to wound and kill as an enemy: yea, then to say with *Iob*, *Though thou Lord kill mee, yet will I put my trust in thee.* The louing and seruing of God, and trusting in his mercy in the time of our *correction* and *wisery*, is the truest note of an vntained childe and seruant of the Lord.

Iob 13.15.

6 Sanctified affliction is a singular helpe to farther our true conuersion, and to driue vs home by repentance to our heauenly Father. In their affliction (saith the Lord) they will seeke mee diligently. *Egypt's burdens made*

Hos. 5.15.

made *Israel* cry vnto *G O D*.
Dauids troubles made him
 pray. *Hezechias* sicknesse made
 him to weepe; and misery
 droue the *Prodigall Childe* to
 returne and sue for his fathers
 grace and mercy. Yea, wee
 reade of many in the *Gospell*,
 that (by *sicknesse* and *afflictions*)
 were driuen to come vnto
 Christ, who (if they had *health*
 and *prosperity*, as others) would
 haue (like others) neglected
 or contemned their Sauour,
 and neuer haue sought vnto
 him for his sauing health and
 grace. For as the *Arke* of *Noah*,
 the higher it was tossed with
 the *Flood*, the neerer it moun-
 ted towards *Heauen*: so the
 sanctified Soule, the more it is
 exercised with *affliction*, the
 neerer it is lifted towards *God*.
 Oh blessed is that crosse that
 draweth a sinner to * come
 (vpon the knees of his heart)
 vnto *Christ*, to confesse his

Ff 5 owne

Exod. 3. 7.
 Psal. 86. 7.
 Isa. 38. 2. 3.

Luke 15. 16.
 &c.

* Deus non
 delectatur
 pœnis nostris.
 sed confessio
 nemiquisari
 erro. 34.
 Alb. in Psal.
 4. Pœnitent.

owne misery, and to implore his endlesse mercy! Oh *blessed* aye *blessed* be that *Christ*, that neuer refuseth the sinner that commeth vnto him, though weather-driven by *affliction* and *misery*!

7 Affliction worketh in vs pitty & compassion towards our fellow brethren, that be in distresse and miserie: whereby we learne to haue a fellow-feeling of their calamities: and to condole their estate, as if we suffered with them. And for this cause Christ himselfe would suffer, and be tempted in all things, like vnto vs (sinne onely excepted) that hee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say vnto *Christ*,

Heb. 13.3.

Heb 4.13. &
2.18. & 5.
8.9.

Non

Non ignore mali miseris succurrere Christo.

Our frailty sith (O Christ) thou didst perceive:

Condole our state, who still in frailty cleave.

8 God useth our sickenneses and afflictions, as meanes and examples both to * manifest vnto others the faith and vertues which he hath bestowed vpon vs; as also to strengthen those who haue not receiued so great a measure of faith as wee. For there can be no greater encouragement to a weake Christian, then to behold a true professour (in the extreamest sicknesse of his body) supported with greater patience and consolation in his soule, And the comfortable & blessed departure of such a man will arme him against the feare of death, and assure him, that the hope of the godly is a farre more precious thing then that flesh & blood can vnder-

* *Sinit Deus inluminari deus in calamitates, ut virtutem qua in illo latebat, alijs apertam manifestamq; faciat.*
Damasc. l. 2.
de Orth. ca. 29.

understand, or mortall eyes behold in this vale of misery. And were it not that we did see many of those whom wee know to be the vndoubted Children of God, to haue endured such afflictions and calamities before vs; the greatnesse of the miseries and crosses which oft-times we endure; would make vs doubt whether wee be the children of God or no. And to this purpose S. James saith, *God made Iob and the Prophets an example of suffering aduersity, and of long patience.*

Rom. 8. 18.

1 Pet 4. 14.

Heb. 2. 10.

Heb. 3. 7.

Mat. 27. 34.

Luke 24. 42

Favos post

melia gusta.

ut, Tertul.

lib de Co-

ron milit.

cap. 24.

9 By afflictions God makes vs conformable to the Image of Christ his Sonne, who being the Captaine of our Salvation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before hee was crowned with glory: and did first taste gall, before he did eat the bony comber and was first derided, King of

shie

the Iewes, by the Souldiers in the High Priests Hall, before he was saluted King of Glory, by the Angels in his Fathers Courts. And the more liuely our heavenly Father shall perceiue the image of his naturall Sonne to appeare in vs, the better he will loue vs, and when wee haue, for a time, borne his likenesse in his sufferings, and fought and overcome, wee shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receiue the precious white stone and morning starre, that shall make vs shine like Christ for euer in his Glory.

10 Lastly, that the godly may be humbled in respect of their owne state and misery: and God glorified by deliuering them out of their troubles & afflictions, when we cal vpon him for his helpe and succour. Forthough that there be no man so pure, put if the Lord

Psal. 24. 7.

2 Tim. 4. 7. 8

Apoc. 3. 21.

Apoc. 2. 17. 18.

Phil. 3. 21.

Ideo tentantur Sancti, ut ipsi se agnoscant. Primas. Esse se magnarū virium homo crederet, si nullum unquam earundem virum defectum sentiret.

Greg. lib. 2.

Moral. Iob.

Psal. 130. 3.

* In his qua
patimur nul-
lum contra
Deum mur-
mur cordi no-
stro suprepat:
quia ad quid
hoc creator
nostro opere-
tur ignotum
est. Greg. E.
31.

Iohn 9. 3.

Iohn 11. 4.

Malum pati
malum non
est: malum
sacer malum
est. Chrys. de
Prod. Ind.

Lord will straightly marke ini-
quities, he shall find in him iust
cause to punish him for his
sinne: yet the Lord in mercy
doth * not alwayes in the affli-
ction of his Children respect
their sinnes: but sometimes lay-
eth afflictions and crosses vp-
on them for his glories sake.
Thus our Sauour Christ told
his Disciples, that the man was
not borne blinde for his owne, or
his Parents sinne: but, that the
marke of God should be shewed on
him. So he told them likewise,
that Lazarus sicknesse was not
vnto the death: but for the glory
of G O D. Or the vnspeakeable
goodnesse of God, which tur-
neth those afflictions, which
are the shame and punishment
due to our sins, to be the sub-
iect of his honour and glory!

These are the blessed and
profitable ends, wherefore God
sendeth sicknes and affliction
vpon his children, whereby it
may

may plainly appeare, that afflictions are not signes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly loue vnto his children whom he loueth: and therefore chasteneth them in this life, where, vpon repentance, there remaines hope of pardon; rather then to referre the punishment to that life where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the * Primitiue Church, were wont to giue God great thanks, for afflicting them in this life. So the Apostles reioyced, that they were counted worthy to suffer for Christs name, Acts 5. 41. And the Christian Hebrewes suffered with ioy the spoiling of their goods, knowing that they had in Heauen a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith,

* Cum vexamur ac premimur, tum maximus gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lactant. lib. 5. cap. 23.

Heb. 12. 11.

said, *That though no affliction for the present seemeth ioyous, but grievous: yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent vnto thee this sicknesse; so it would please him to come himselfe vnto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recovered from sicknesse.

IF God hath of his mercy heard thy Prayers, and restored thee to thy health againe; consider with thy selfe.

That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newnesse

ness of life. Let thy sin dye with thy sicknesse : but liue thou by grace to holinesse.

2 Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *death* : but thinke rather, that God) seeing how *unprepared* thou wast) hath of his mercy heard thy prayer, spared thee, and giuen thee some *little* longer time of *respite* : that thou maist both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without *fur-*
ther delay, out of this world. For though thou hast escaped *this*, it may be, thou shalt not escape the *next* sicknesse.

3 Consider how fearefull a reckoning thou hadst made before the *Iudgement-Seate* of *Christ* by this time, if thou haddest died of *this sicknes*. Spend therefore the time that remains,

maines, so, as that thou mayest be able to make a more cheerful account of thy life, when it must be expired indeed.

4 Put not farre off the day of death: thou knowest not for all this, how neare it is at hand: and (being so fairely warned) be wiser. For if thou be taken vnprovidd the next time thy excuse will be lesse, and thy iudgement greater.

Eccles. 5. 3.

Mat. 12. 43.
&c.

5 Remember that thou hast vowed amendment and newnes of life. Thou hast vowed a vow unto God, deferre not to pay it: for he delighteth not in foales: pay therefore that thou hast vowed. The vncleane Spirit is cast out: Oh let him not re-enter with seven worse then himselfe. Thou hast sighed out the groanes of contrition: thou hast wept the teares of repentance: thou art washed in the peeles of Bethesda, streaming with five bloudy wounds, not of

a troubling Angell, but of the Angell of Gods presence, troubled with the wrath due to thy sinnes: who descended into hell, to restore thee to sauing health, and Heauen. Returne not now, with the Dogge, to thine owne vomite: nor like the washed Sow, to wallow againe in the mire of thy former sinnes, and vncleannesse: lest being entangled and ouercome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end proue worse than thy first beginning. Twice therefore doth our Saviour Christ giue the same cautionary warning to healed sinners. First, to the man cured of his 38. yeeres disease Behold, thou art made whole: sinne no more, lest a worse thing fall vpon thee. Secondly, to the woman taken in adulterie; Neither doe I condemne thee: Goe thy way, and sinne no more.

Ioh. 4. 2. 4.
Isa 63. 9.
Luke 14. 33.

2 Pet. 2. 20.
22.

Iohn 5. 14.

Iohn 8. 11.

1 Pet. 4. 4.

Psal. 90. 12.

more. Teaching vs, how dangerous a thing it is, to *relapse* and *fall againe* into the former *exceisse* of riot. Take heede therefore vnto thy wayes; and pray for grace, that *thou maiest* apply thy heart vnto *wisedome* during that *small number* of dayes which yet remaine be-
 hinde. And for thy present mercy and health receiued, imitate the *thankesfull Leper*, and returne vnto God this, or the like *thankesgiuing*.

*A Thankesgiuing to be said of
 one that is recovered
 from sicknesse.*



1 Sam. 2. 6.

Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and of death; who killest, and makest alive; who bringest downe to the *grau*

grace, and raisest up againe, who
art the onely preseruer of all
those that trust in thee: I thy
poore and vnworthy seruant,
hauing now (by experience of
my painefull sicknesse) felt the
griuousnes of misery due vnto
sine, and the greatnesse of thy
mercy infor giuing sinners:
& perceiuing with what a fa-
therly compassion thou hast
heard my praiers, and restored
me to my health and strength
again: doe here (vpon the
bended knees of my heart) re-
turne (with the *thankfull Le-
per*) to acknowledge thee
alone to bee the God of my
health and saluation: and to
giue thee the praise and glory
for my strength and deliue-
rance out of that grieuous dis-
ease and malady: and for thus
turning my *mourning* into
mirth, my *sickenesse* into health,
and my *death* into life. My
sinnes deserued punishment,
and

* Isa. 38. 9.
 &c.

and thou hast corrected mee,
 but hast not giuen me ouer vnto
 death. * I looked (from the day
 to the night) when thou wouldest
 make an end of me: I did chatter
 like a Crane, or a Swallow: I
 mourned (as a Dove) when the
 butternesse of sicknesse oppressed
 me: I lifted vp mine eyes vnto
 thee, O Lord, and thou diddest
 comfort me: for thou didst cast all
 my sinnes behind thy backe and
 didst deliuer my soule from the
 pit of corruption: and when I
 found no helpe in my selfe, nor in
 any other creature (saying, I am
 deprined of the residue of my
 yeares, I shall see man no more,
 among the Inhabitants of the
 world) then didst thou restore me
 to health againe, and gauest life
 vnto me: I found thee, O Lord,
 ready to saue me.

And now, Lord, I confesse,
 that I can neuer yeeld vnto
 thee such a measure of thanks,
 as thou hast (for this benefit)
 deserued

deserued at my hands. And
seeing that I can neuer be able
to repay thy goodnesse with
acceptable workes) Oh, that I
could with *Mary Magdalen*
testifie the loue and thankeful-
nesse of my heart, with *aboun-*
ding teares ! Oh, what shall I
be able to render vnto thee, O
Lord, *for all these benefits which*
thou hast bestowed upon my soule!
Surely, as in my sicknesse, when
I had nothing else to giue vn-
to thee ; I offered Christ and
his merits vnto thee as a ran-
som for my sinnes : so being
now restored by thy grace vn-
to my health and strength,
and hauing no better thing
to giue : behold , O Lord, I
doe here offer vp my *selfe,*
vnto thee , beseeching thee so
to assist me with thy holy Spi-
rit, that the remainder of my
life may be wholly spent in
setting foorth thy praise and
glory.

Rom. 12. 1.

O

O Lord, forgie mee my former follies and vnthankfulnesse; that I was not more careful to loue thee according to thy *goodnesse*; nor to serue thee according to thy *will*; nor to obey thee, according to thy *Commandements*; nor to thanke thee, according to thy *benefits*. And seeing thou knowest that of my selfe I am not sufficient so much as to thinke a good thought, (much lesse to doe that which is good and acceptable in thy sight: (assist me with thy grace and holy Spirit, that I may in my *prosperitie*) as deuoutely spend my health in thy seruice as I was earnest in my *sickenesse* to begge it at thy hands. And suffer mee neuer to forget either this thy *mercy*, in restoring me to my *health*, or those *vowes* and *promises* which I haue made vnto thee in my *sickenesse*. With my new health, renew in mee, O Lord, a right Spirit

Spirit: which may free mee from the slavery of *sinne*, and establish my heart in the service of *grace*. Worke in me a greater detestation of all sins (which were the causes of thy anger and my sicknesse:) and increase my Faith in Iesus Christ: who is the author of my health and saluation. Let thy good Spirit leade me in the way that I should walke, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously & godly in this world, that others by my example may think better of thy truth. And sith this time (which I haue yet to live) is but a little respite and small remnant of daies, which cannot long continue; Teach me O my God so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to saluation. And to this end, make me more zealous then I haue

G g beene

Tit. 2. 12.

Psal. 90. 12.

beene in religion, more deuout
 in prayer, more feruent in spirit;
 more carefull to heare and
 profit by the preaching of thy
 Gospell; more helpfull to my
 poore brethren; more watchful
 ouer my wayes; more faithfull
 in my calling; and euery way
 more abundant in all good
 workes. Let me (in the ioyfull
 time of prosperitie) feare the
 euill day of affliction; in the
 time of health thinke of sick-
 nesse; in the time of sicknesse
 make my selfe ready for death;
 and when death approacheth,
 prepare my selfe for iudgement.
 Let my whole life be an expres-
 sing thankfulness vnto thee
 for thy grace and mercy. And
 therefore, O Lord, I doe here
 from the very bottome of my
 heart, together with the thou-
 sand thousands of Angels, the
 foure Beasts, and twenty foure El-
 ders, and all the creatures in hea-
 uen and on the earth, acknowledge

Apoc. 5. 11.
 &c.

to be due unto thee, O Father,
which sitest upon the Throne, &
to the Lambe, thy Sonne, who sit-
teth at thy right hand: and to
the holy Spirit, which proce-
deth from both, the holy Tri-
nity of persons in unity of sub-
stance, as praise, honor, glory, and
power, from this time forth,
and for evermore. Amen.

*Meditations for one that is
like to dye.*

If thy sicknesse be like to in-
crease vnto death then me-
ditate on three things: First,
how graciously God dealeth
with thee. Secondly, from
what evils death will free thee.
Thirdly, what good death will
bring vnto thee.

First, concerning Gods fa-
uourable dealing with thee.

Meditate, that God vseth
this chastisement of thy body

G g 2

but

Mat. 9. 12.

but as a *Medicine* to cure thy soule, by drawing thee (who art sicke in sin) to come be repentance vnto *Christ*) thy *Physician* to haue thy soule bealed.

Luke 22. 44.

Psal. 88. 7.

Isa. 53. 4.

Psal. 118. 5.

Heb. 5. 7.

Gal. 3. 13.

Lam. 1. 25.

*Dum legimus
vel audimus
quos &
quanta ille
sine culpa
sustinuit, in-
telligimus nos
peccatores
omnia debere
libenter susti-
nere.*

Theod. ad
5. cap. in
Rom.

2. That the forest sicknesse or painefullest disease which thou canst endure, is nothing, if it be compared to those *dolours* and *paines* which *Iesus Christ* thy *Sauour* hath suffered for thee: when in a *bloudy sweat*, he endured the *wrath* of *God*, the *paines* of *hell*, and a *curst* death which was due to thy *sin*s. Iustly therefore may be vse those words of *Jeremy*; *Behold*, and see if there be any sorrow like vnto my sorrow, which is done vnto me, wherewith the *Lord* hath afflicted me in the day of his fierce *wrath*. Hath the *Son* of *God* endured so much for thy *redemption*; & wilt not thou a *sinfull* man endure a little sicknesse for his *pleasure*; especially when it is for thy good?

3 That

3 That when thy sicknesse and disease is at the *extreamest*; yet it is *lesse*, and *easier* then thy sins have deserued. Let thine *own* conscience iudge whether thou hast not *deserued worse* then all that thou dost suffer.

Murmure not therefore, but considering thy *manifold* and *griuous sinnes*, thank God that thou art not plagued with farre more *griuous punishments*. Thinke how *willingly* the damned in hell would endure thy *extreamest* paines a thousand yeers, on condition that they had but the hope to be saued, and (after so many yeers) to be ealed of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* then *corrected*; how canst thou but beare patiently his *temporall* correction, seeing the end is to saue thee from *eternall* condemnation?

Lam. 3. 22.

1 Cor. 11. 32.

Gg 3 4 That

Heb. 11.35.
 &c.
 1 Pet. 5.9.

4 That nothing commeth to passe in this case vnto thee, but such as ordinarily befell to others thy brethren; who (being the *beloued* and *undoubted seruants* of God when they liued on earth) are now most *blessed* and *glorious* Saints with Christ in Heauen: as *Iob*, *Dauid*, *Lazarus*, &c. They groaned for a time, as thou doest, vnder the *like burthen*; but they are now deliuered from all their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently carry the Lords leisure) thou shalt also be deliuered from thy sicknesse and paine; eyther by *restitution* to thy former health, with *Iob*; or (which is farre better) by being *re- ceined* to heauenly rest, with *Lazarus*.

5 Lastly, that God hath not giuen thee ouer into the *hand* of thine *enemy*, to be punished and

and disgraced; but (being thy loving *Father*) he correcteth thee with his owne mercifull hand. When *David* had his wife, to chuse his owne chastisement, hee chose rather to be corrected by the hand of God, then by any other meanes; *Let vs fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God; from whom (though no affliction seemeth ioyous for the present) wee know nothing commeth but what is good? The consideration hereof made *David* to endure *Shemeis* cursed railing, with greater patience; and to correct himselfe another time for his impatiencie; *I should not haue opened my mouth, because thou didst it: and Iob, to reprove the vnadvised speech*

2 Sam. 24. 14

Heb. 12. 11.

2 Sam. 16. 9.
10.

Psal. 39. 9.

Job. 2. 10.

Mat. 26. 36.

Verse 42.

of his wife, Thou speakest like a
foolish woman. What? shall wee
receiue good at the hand of God,
and not receiue euill? And
though the cup of Gods wrath
due to our sinnes, was such a
horroure to our Saviours hu-
mane nature, that he earnestly
prayed that it might passe
from him: yet (when he con-
sidered that it was reached
vnto him by the hand and will
of his Father) hee willingly
submitted himselfe to drinke
it to the very dregs thereof.
Nothing will more arme thee
with patience in thy sicknesse,
then to see that it cometh
from the hand of thy heauen-
ly Father, who would neuer
send it, but that he seeth it to
be vnto thee both needefull
and profitable.

The

The second sort of Meditations
are, to consider from what euill
death will free thee.

IT freeth thee from a corrup-
tible body, which was concei-
ued in the wittnesse of flesh, the
heate of lust, the staine of sinne,
and borne in the bloud of fil-
thinesse: a living prison of thy
soule, a lively instrument of sin,
a very sacke of stinking dung:
the excrements of whose no-
strils, eares, pores, and other
passages (duely considered)
will seeme more loathsome
then the vncleanneest sinke or
vault. Insomuch that whereas
trees and plants bring forth
leaves, flowers, fruits, and
sweet smells, mans body brings
forth naturally nothing but
lice, wormes, rottennes, and filthy
filch. His affections are altoge-
ther corrupted; and the imagina-
tions of his hart are only euil con-

G g 5

tinnally

psal. 14. 1.

Gen. 6. 5.

tinnally. Hence it is that the un-
 godly is not satisfied with pro-
 phanenesse, nor the voluptuous
 with pleasures, nor the ambitious
 with preferments, nor the curi-
 ous with precisenes, nor the ma-
 licious with reuenge, nor the la-
 cherous with vncleannesse, nor
 the couetous with gaine, nor the
 drunkard with drinking. New
 passions and fashions doe daily
 grow, new feares and afflictions
 doe still arise: here wrath lyes
 in wait, there vaine-glory vex-
 eth; here pride lifts vp, there
 disgrace calls downe; & euery
 one waiteth who shall arise in
 the ruine of another. Now a
 man is priuily stung with back-
 biters, like fiery Serpents: anon,
 he is in danger to be openly de-
 noured of his enemies, like Da-
 niels Lyons. And a godly man,
 where ere he liueth, shall euer
 be vexed (like Lot) with So-
 domes vncleannesse.

2. Death brings vnto the
 godly

godly an end of sinning, and of all the miseries. which are due vnto sinne: so that after death there shall be no more sorrow, nor crying: neither shall there be any more paine; for God shall wipe away all teares from our eyes. Yea, by death we are separated from the company of wicked men; and God taketh away merciful and righteous men from the euill to come, So hee dealt with Iosiah; I will gather thee to thy Fathers, and thou shalt be put into thy graue in peace; and thine eyes shall not see all the euill which I will bring upon this place. And God hideth them for a while in the graue, untill the indignation passe ouer. So that as Paradise is the Hauens of the soules ioy: so the graue may be termed the Hauens of the bodies rest.

3 Whereas this wicked body liues in a world of wickednesse, so that the poore soule cannot

Rom. 6.7.

Apoc. 21.4.

Iſa. 57.1.

2 Kin. 21.20

Eſay. 26.30.

Iohn 3.29.

cannot looke out at the eye,
 and not be infected; nor heare
 by the *care*; and not be *distracted*;
 nor smell at the *nostrils*,
 and not be *tainted*; nor taste
 with the *tongue*, and not be *allured*;
 nor touch by the *hand*,
 and not be *defiled*; and euery
 sense, vpon euery temptation,
 is ready to *betray* the soule: by
 death the soule shal be deliue-
 red from this *thraldome*, and
 this *corruptible* body shal put on
incorruption, and this *mortal* im-
mortalitie, 1 Cor. 15. 53. Oh
 blessed, thrice blessed be that
 death in the Lord, which deli-
 uers vs out of so euill a world,
 and freeth vs from such a body
 of bondage and corruption!

*The third sort of Meditations, to
 consider what good death will
 bring vnto thee.*

DEATH bringeth the
 goully mans Soule to
 enioy

enjoy an immediate Communion with the blessed Trinitie, in everlasting blisse and glory.

2 It translates the Soule from the miseries of this world, the contagion of sinne, and societie of sinners, to the Citie of the living God, the celestiall Hierusalem, and the company of innumerable Angels, and to the assembly and congregation of the just borne, which are written in Heaven, and to God the Iudge of all, and to the soules of iust men made perfect, and to Iesus the Mediator of the new Covenant.

Heb. 12. 22.
23. 24.

3 Death putteth the Soule into the actuall and full possession of all the Inheritance and happinesse, which Christ hath either promised vnto thee in his word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truly religious Christian that

that is young, would not wish himselfe old, that his appointed time might the sooner approach, to enter into this celestiall Paradise? where thou maist exchange thy brasse for gold, thy vanitie for felicitie, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life. He that doth not daily desire this blessednes above all things, of all others he is lesse worth by to enioy it.

If *Cato Vicensis*, and *Cleombrotus*, two Heathen men, (reading *Platoes* booke of the immortalitie of the soule) did voluntarily, the one *breake his necke*, the other *runne vpon his sword*, that they might the sooner (as they thought) haue enioyed those ioyes; what a shame is it for *Christians* (knowing those things in a more excellent *measure & manner*, out of

Plut. in vit. Caton. Cic. Tusc. quest. lib. 1. V. eldo facipiti veniam in Tar-tara saxo, ut qui Socrati cum de necesse legit opus. Ouid in ibid.

Mat. 23. 21.

of

of Gods owne booke) not to be willing to enter into these heavenly ioyes? especially when their master calls for them thither. If therefore there be in thee any loue of God, or desire of thine owne happinesse or saluation: when the time of thy departing draweth neere, that time, I say, and manner of death, which God in his vnchangeable counsell hath appointed and determined before thou wast borne; yeelde and surrender vp (*willingly and chearefully*) thy soule into the mercifull hand of *Iesus Christ thy Saviour*. And to this end, when the time is come; as the *Angell* in the sight of *Manoah* & his wife, ascended from the *Altar* vp to heauen, in the flame of the *Sacrifice*: so endeavour thou, that thy soule in the sight of thy friends, may from the *Altar* of a contrite heart, ascend vp to heauen, in the sweet perfume

Luke 13. 32.
20.

fume of this, or the like spiri-
tall sacrifice of Prayer.

A Prayer for a sicke man, when
he is told that he is not a man
for this world, but must pre-
pare himselfe to goe vnto God.

Num. 16. 22.



Heauenly Father,
who art the Lord
God of the spirits of
all flesh, and hast

Num. 27. 16.

Ier. 38. 16.

Act. 13. 25.

26

2 Tim. 4. 7.

Psal. 90. 12.

Iob. 14. 5.

14. & 16. 22.

& 21. 21.

Luke 22. 53.

made vs these soules, & hast ap-
pointed vs the time, as to come
into this world, so (having fi-
nished our course) to go out of
the same: The number of my
dayes, which thou hast deter-
mined, are now expired, & I am
come to that utmost bound,
which thou hast appointed,
beyond which I cannot passe; I
knew (O Lord) that if thou en-
trest into iudgement, no flesh can
be iustified in thy sight: And I
(O Lord) of all others should
appeare

Psal. 143. 2.

appeare most impure and vn-
iust; for I haue not fought that
good fight for the defence of
thy faith and religion, with that
zeale & constancy that I should:
but for feare of displeasing the
world, I haue giuen way vnto
sinnes and errors; and for de-
sire to please my flesh, I haue
broken all thy Commande-
ments, in thought, word, and
deede: so that my sinnes haue ta-
ken such hold on me, that I am
not able to looke up, and they are
more in number than the haire
on my head. If thou wilt straightly
marke mine iniquities; O Lord,
where shal I stand? If thou weigh-
est me in the ballance, I shall be
found too light: For I am void
of all righteousness that might
merit thy mercy: and loaden
with all iniquities that most
justly deserue thy heauiest
wrath. But O my Lord, & my
God, for Iesus Christ thy sons
sake, in whom onely thou art well
pleased

1 Tim. 4. 7.

Psal. 41. 12.

Psal. 130. 3.

Dan. 5. 27.

Mat. 11. 28.

Mat. 3. 17.

1 Tim. 1. 15.

Ezek. 18. 22.

Psal. 51. 7.

1 Pet. 1. 19.

John 1. 29.

Rom. 4. 25.

1 Cor. 15. 3.

4.

1 Pet. 2. 21.

pleased with all penitent and
 beleeuing sinners; take pittie
 & compassion vpon me, who
 am the *chiefe of sinners*. Blot
 out all my finnes, out of thy
 remembrance, & *wash away* all
 my transgressions out of thy
 sight, with the *precious blood* of
 thy Son, which I beleue that
 hee (as an vndefiled *Lambe*)
 hath shed for the cleansing of
 my finnes. In this faith I liued,
 in this faith I dye: beleeuing
 that *Iesus Christ dyed for my sin,*
and rose againe for my iustificati-
on. And seeing that he hath en-
 dured that death, and borne the
 burthen of that iudgement which
 was due vnto my finnes; O Fa-
 ther, for his death and passi-
 ons sake, now (that I am com-
 ming to appeare before thy
 iudgement-seate) acquit and
 deliver me from that fearefull
 iudgement which my finnes
 haue iustly deserued. And per-
 forme with mee that graci-

ous

ous and comfortable promise which thou hast made in thy Gospel: That whosoever believeth in thee, hath everlasting life, and shall not come into judgement, but shall passe from death unto life. Strengthen, O Christ my Faith: that I may put the whole confidence of my salvation, in the merits of thy obedience & bloud. Encrease, O holy Spirit, my patience; lay no more vpon mee then I am able to beare: and enable me to beare so much as shall stand with thy blessed wil and pleasure. O blessed Trinitie in Vnity, my Creator, Redeemer and Sanctifier, vouchsafe that as my outward man doth decay; so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readinesse, that (like a wise Virgin, hauing the Wedding Garment of thy

John 3. 24.

Luke 17. 5.

1 Cor. 10. 14

Mat. 25. 4.
Mat. 12. 11.

Apoc. 19. 8.

Apoc. 19. 7.

Iohn. 17. 22.

Zach. 3. 2.

Psal. 120. 31.

Mat. 18. 8.

Heb. 1. 14.

Luke 16. 22.

Mat. 8. 11.

Luke 13. 18.

Ephes. 1. 10.

Acts 15. 11.

thy righteousness and holines) shee may be ready to meete thee at thy comming, *with oyle in her Lampe*. Marry her vnto thy selfe, that shee may be *one* with thee in euerlasting *loue and fellowship*. O Lord *reproue Sathan*, and chase him away: *Deliver my soule from the power of the dogge: Save me from the Lyons mouth*. I thanke thee, O Lord, for all thy blessings both spirituall and temporall, bestowed vpon mee: especially for my *Redemption* by the death of my Saviour *Christ*. I thanke thee that thou hast protected mee with thy holy *Angels* from my youth vp vntill now. Lord, I beseech thee, giue them a charge to attend vpon me, till thou callest for my soule; and then to carry her) as they did the soule of *Lazarus*) into thy *heavenly Kingdome*. And as the time of my departure shall approach neerer

neerer vnto mee: so grant, O Lord, that my soule may draw neerer vnto thee: And that I may ioyfully commend my soule into thy hands, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, O Lord, graciously receive my spirit. All which that I may doe, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me vnto the end, and in the end, for Iesus Christ his sake, thy Sonne, my Lord, and only Sauiour: In whose name I giue thee thy glory, and beg these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying:

Our Father, &c.

Meditation

Psal. 31. 4.

Acts 7. 59.

*Meditations against despair, or
doubting of Gods mercy.*

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakest) then Sathan makes the *greatest flourish* of his strength: and assailes them with his strongest temptations. For he knoweth that either he must now or neuer preuaile; for if their soules once get to heauen, hee shall neuer vex nor trouble them any more. And therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse finnes* which euer they committed, and the *Iudgements* of G O D which are due vnto them: thereby to drive them if hee can, to despair; which is a grievous sinne then all the finnes that they

they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time;

1 Confesse thy sinnes vnto God, not onely in generall, but also in particular.

2 Make satisfaction vnto those men, whom thou hast wronged, if thou be able. And if thou doest iniuriouly or fraudulently detaine or keepe in thy possession, any lands, or goods, that of right do belong to any widow or fatherlesse childe, presume not as thou tenderest thy soules health, to looke Christ the righteous Iudge in the face; vnlesse thou dost first make a restitution thereof to the right owners, for the law of God, vnder the penalty of his curse, requi-
reth thee to restore whatsoever was giuen thee to keepe, or which was committed to thy trust, or what-
soeuer by robbery, or violence ap-
pression

Satans first stratageme, in time of death.

The defea-
ture.

Leuit. 6. 2. 3.

4. 3c.

Numb. 9. 8.

7. 8.

Non remitti-
tur peccatum
nisi restitua-
tur ablatum.

Luke 19. 8. 3.

Ezek. 15. 3.

11. 16.

Mich. 6. 10.

11.

Luke 13. 1.

Ier. 18. 7.

Act. 2. 38.

Act. 8. 22.

1 Pet. 3. 9.

Gen. 29. 7.

Iam. 5. 14.

15. 16.

Levitic. 22. 7.

pression thou tookest from thy neighbour . with a fifth part for amends added to the principall. And vnlesse that like *Zachens* thou doest make restitution of such goods and lands, according to Gods Law; thou canst neuer truly repent: and without true repentance thou canst neuer be *saued*. But though by the temptation of the Diuell thou hast done wrong and iniurie; yet if thou doest truly repent and make restitution to thy power, the Lord hath promised to be mercifull vnto thee, to heare the prayers of his faithfull Ministers for thee, to forgive thee thy trespasses and sinne, and to receiue thy soule in the merits of Christs blood, as a *Lambe without blemish*.

Aske God for Christs sake pardon and forgiveness. And then these troubles of minde are no *discomfort* but rather comforts; *exercising*

no

not punishments. They are assurances vnto thee, that thou art in the right way : for the way to Heauen, is by the gates of Hell : that is, by suffering paines in the body, and such doubtings in the minde : that thy estate in this life being euery way made bitter, the ioyes of eternall life may relish vnto thee better and more sweet.

If Sathan tell thee that thou hast no Faith, because thou hast no feeling, meditate :

1 That the truest faith hath oftentimes the least feeling; and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid vnto thy charge; for they belong to the flesh, from which thou art diuorced. When thy flesh shall perish, thy weake inward man, which hates them, and loues the Lord Iesus, shall be saved.

2 That it is a better faith to beleue without feeling, then

H h with

Sathans second assault.

The Christians encounter.
Psal. 7. 19.
Mark. 9. 24.
Mat. 17. &c.

Mat. 14. 31.

Iob 13. 15.

Mat. 17. 20.

with feeling. The least faith (so much as a graine of Mustard-seede, so much as is in an infant baptized) is enough to saue the soule which loueth Christ, and beleeneth in him.

Mat. 10. 14.

3 That the childe of God which *desireth* to feele the assurance of Gods fauour, shall haue his *desire*, when God shall see it to be for his good: for God hath promised to giue them the *water of life*, who thirst for it. We haue an example in * Master Glouer the holy Martyr, who could haue no comfortable feeling till he came to the *sight* of the *stake*; and then cryed out, and clapped his hands for ioy to his friends: saying, O *Austen*, he is come, he is come; meaning the feeling ioy of Faith and the holy Ghost. Tarry therefore the Lords leisure: be strong, and he shall comfort thine heart.

Apoc. 2. 6.
Isay. 55. 1

* Fox *Act.*
& *Monum.*
Fol. 155.
in the last
Edition.

Psal 27. 16.

Satans third
assault.

If Sathan shall aggrauate vnto
the

thee the greatnesse, the multitude,
and hainousnesse of thy sinnes;
meditate.

1 That vpon true repen-
tance it is as easie with God
to forgiue the *greatest* sinne as
the *least*, and he is as willing to
forgiue *many*, as to pardon *one*.
And his mercy shineth more
in pardoning *great sinners*, then
small offenders: as appeares in
the examples of *Manasses*,
Magdalen, *Peter*, *Paul*, &c. And
where sinne most abounded, there
doth his grace reioyce to abound
much more.

The En-
counter.

1 Tim. i. 15.

Rom. 5. 10.

2 That God did neuer for-
sake any man, till that a man
did first forsake God, as ap-
pears in the examples of *Cain*,
Saul, *Achitophell*, *Abazia*, *In-
das*, &c.

3 That God calleth *all*, euen
those sinners who are *heauy la-
den with sinne*, and that he did
neuer deny his mercy to any
sinner that asked his mercy

Mat. 11. 28.

with a *penitent* heart. This the History of the Gospell witnesseth : There came vnto *Christ* all sorts of sicke sinners : the *blinde, lambe, halt, Lepers*; such as were sicke of *palsies, dropies, bloudy fluxes*; such as were *lunaticke* and possessed with *uncleane Spirits and Diuels* : Yet of all those, not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found, were his *sinne* neuer so great, were his *disease* neuer so *griuous*. Nay, he offered and gaue his mercy to many who *neuer asked it*; (being moued onely with the *bowels* of his owne *compassion*, and the sight of *their misery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sick man that lay at the poole of *Bethesda*, who had beene 38. yeeres sicke. If he thus willingly gaue his mercy to them that

John 5. 59.

Luke 7. 13.

that *did not aske it*, and was
found of them (as the Prophet
 saith) *that sought him not*; will
 he deny mercy vnto thee, who
 dost so earnestly pray for it with
 teares? and dost like the poore
 Publicane, so heartily knocke for
 it, with penitent fists vpon a
 braised and broken heart? Espe-
 cially when thou prayest to
 thy Father, in the name and
 mediation of Christ, for whose
 sake he hath promised to grant
whatsoever we shall aske of him :
 as sure as God is true he will
 not. Though *Niniues* sinnes
 had prouoked the Lord to
 send out his sentence against
 them, yet vpon their repen-
 tance, hee recalled it againe,
 and spared the Citie : how
 much more if thou likewise
 repentest, will hee spare thee,
 seeing his sentence is not yet
 gone forth against thee? If
 hee deferred the *Iudgement* all
Ahabs daies, for the externall

H h 3 shew

Isay 56. 1.
 Rom. 10. 20.

Iohn 14 14.

Notuit Domi-
 nus mutare
 sententiam, si
 illi noueris
 emendare
 vitam. Aug.
 in Psal. 50.

shew onely which he made of humiliation; how much more will he cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne and returne vnto him for grace and mercy?

Gen. 4. 7.

He offered his mercy vnto Cain (who murdered his innocent brother) *If thou dost well shalt thou not be accepted?* As if he should haue said, if thou wilt leaue thy enuy & malice and offer vnto mee from a faithfull and contrite heart, both *thou* and thine *Oblation* also shall be acceptable vnto mee. And to *Iudas* (that so treacherously betrayed him) in calling him *friend*, a sweet appellation of *love*: and when *Iudas* offered, he willingly consented with that *mouth* (wherein *never was found guile*) to kisse those dissembling lips, *under which lurked the poison of Aspes*. Had *Iudas* apprehended this word

Mat. 26. 50.

1 Pet. 2. 22.

Plal. 140. 3.

Mat. 26. 50.

word friend, out of the mouth of Christ, as Benbadad did the word Brother from the mouth of Achab; doubtlesse Judas should haue found the God of Israel more mercifull then Benbadad found the King of Israel. But God was * more displeased with Cain for despairing of his mercy, then for murdering his Brother; and with a Judas for hanging himselfe, then for betraying his Master: in that they would make the sinnes of mortall men greater then the infinite mercy of the eternall God: or as if they could be more sinfull then God was mercifull. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy saluation, then all the sinnes (that thou hast committed) can be of force to prouoke his wrath to thy damnation.

If Satban shall suggest, that al
Hb 4 this

1 King. 20.
32. 33.
Verse 31.

* Judas non
tam scelus
quam despe-
ratio fecit, pe-
nitens interire.
Aug. lib. de
vitiis & peccatis.
a Sceleratio
omnibus o
Iuda extiti-
ti, quem non
penitentia
duxit ad Do-
minum, sed
desperatio
traxit ad la-
queum. Leo.

Sathans
fourth assault

this is true of Gods mercy, but that it doth not belong unto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, and of many yeers continuance; and such as wherby others haue beene vndone: and all (for the most part) committed wilfully & presumptuously against God and thy conscience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee; meditate.

The encounter.

1 That many (who are now in heauen most blessed and glorious Saints) committed in the same kinde (when they liued on earth) as great & greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes as long as euer thou hast done. As therefore all their sins and the continuance in them, could nothinder Gods mercy, vpon their repentance, from

from forgiuing their sinnes,
and receiuing them into fa-
uour: no more shall thy sinnes
and continuance therein, hinder
him from being merciful vnto
thee, if thou doest repent as they
did: yea, vpon thy repentance,
euery one of their examples is
a pledge that hee will doe the
same vnto thee that he did vn-
to them. For as the *least sin* in
Gods *Iustice* without Repen-
tance is *damnable*; so the *grea-
test sinne* vpon Repentance is
in his *Mercy* pardonable. Thy
greatest and *inveteratest* sinnes
are but the sinnes of a *man*;
but the *least* of his *mercies* is
the mercy of God. Because
thou knowest thine own sins,
thou doubttest whether they
shall be pardoned. Marke how
this doubtfull case is resolved
by God himselfe. Many in
Isaies dayes thought (as thou
doest) that they had continued
so long in sinne, that it was

1 Tim. i. 16.

Isa. 55. 6. 7. 8.

too late for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest hee may be found: call yee vpon him whilest he is neere.* As if hee had said; *Whilest life lasteth, and my Word is preached, I am neere to be found of all that seeke mee, and pray vnto mee.* The people reply: But wee (O Lord are *griuous sinners*, and therefore dare not presume to call vpon thy Name, or to come neere thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquitie his thoughts, and let him returne vnto mee, and I will haue mercy vpon him, and bee his God, and I wil pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but *ordinary sinnes*, this promise of *mercy* might belong vnto vs. But because our sinnes

finnes are so great, and of such long continuance, therefore wee feare least when wee appeare before God hee will reject vs. To this GOD answereth againe: *My thoughts (of mercy) are not your thoughts; neither are your wayes (of pardoning) my wayes: for as the Heavens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art: doe thou but yet (what God bids thee) repent and beleue, and the blood of Iesus Christ, being the blood of God, will cleanse both thee and them from all your sinnes.

2. That as God did fore-see all the sinnes which the world should commit, & yet all those could not hinder him from loving the world, so that he gave his onely begotten Sonne to the death

Acts. 10. 28.
1 Iohn 1. 7.

Iohn 3. 16.

death to save as many of the world as would beleene and repent: much lesse shall thy sinnes (being the sinnes of the least member of the world) be able to hinder God from loving thy soule, and forgiving thy sinnes, if thou doest repent and beleene.

Rom. 5. 8. 3.

3 That if he loved thee so dearly (when thou wast his enemy) that hee payed for thee so deare a price as the spilling of his heart bloud; how can hee now but be gracious vnto thee, when to save thee will cost him but the casting of a gracious looke vpon thee? Looke not thou therefore to the greatnesse of thy sinnes, but to the infinitenesse of his mercy, which is so surpassing great, that if thou putttest all thine owne grievous sinnes together and adde vnto those the sinnes of Caine and Iudas, and put vnto them all the sinnes of all the

the Reprobates in the world; (doubtlesse it would be a huge heape) yet compare this huge heape with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the least Mole-hill and the greatest Mountaine in a Countrey. The cry of the grievouslest sinnes that ever we reade of, could neuer reach vp higher then vnto Heauen, as the cry of the sinnes of Sodome: but the mercy of God (saith David) reacheth vp higher then the Heauens, and so ouer-toppeth all our sinnes. And if his mercy be greater then all his workes, it must needs be greater then all thy sinnes. And so long as his mercy is greater then the sinnes of the whole world, doe thou but repent, there is no doubt of pardon.

If Satan shall object, that thou hast many times vowed to repent,

Gen. 19. 13.
Psal. 108. 4.

Psal. 145. 9.

Sathans
fourth as-
fault.

repent, and hast made a shew of repentance for the time, and yet didst fall to the same sinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate:

The Encounter.

a I remember (saith Luther) that Staupitius was wont to tell me, *Ego plus quam milies Deo vovi, &c.*

I haue more then a thousand times vowed vnto God, that I would mend my life, but I could neuer performe my vow. Henceforth I will make no such vow, because I verily know that I cannot keepe it. Vnlesse therfore God will be mercifull vnto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good workes will stand me in no stead. This is the state of the dearest Children of God, in this life.

Reade Luther on Galat. Chap. 3.

that

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings* the weaknesse of their corrupt *flesh*. And our *oft* slips to the same sinnes Christ foresaw, when hee taught vs to pray daily, *O Father, forgive vs our trespasses*. And why doth Christ enioyne thee (who art but sinfull man) to forgive thy brother *seauen times in a day*, if he shall retorne *seauen times in a day*, and say, *it repenteth mee*? But to assure thee that he (being the God of mercy and goodnesse it selfe) will forgive vnto thee thy *seauentie times seauen-fold* sinnes a day, which thou hast committed against him, if thou retorne vnto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *brassen Serpent*, as oft as they were stung by the fiery *Serpent* in the wilderness: to assure

Luke 17. 3. 4.

Mat. 18. 21.
22.

Numb. 21. 9.

*Post lachry-
mas gemitus-
que graues
clementia
Christi,
confestim est
oculos ante
locanda tuos.*

James i. 17.
Rom. 8. 28.
Rom. 9. 11.
* By these
keyes Peter
opened hea-
uen to him-
selfe, and
afterwards
with the
rest of the
Apostles,
vnto others.
Luke 12. 62.
Luke 24. 47.
&c.
Iohn 20. 21.
& Ioh. 13. 1.
Rom. 11. 29.
Rom. 8. 39.

assure thee that vpon thy teares of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sinne.

2 That thy saluation is grounded, not vpon the constancie of thine obedience, but vpon the firmenesse of Gods Couenant. Though thou variest with God, and the Couenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough if thou wilt returne: for there is no variablenesse with him, neither shadow of change. Hee hath locked vp thy saluation, and made it sure in his owne unchangeable purpose; and hath deliuered to thy keeping the keyes, which are * Faith and Repentance; and whilest thou hast them, thou maiest perswade thy selfe that thy saluation is sure and safe: For whom God loneth, he loneth to the end
and

and neuer repenteth of bestowing his love on them who repent and beleene.

Lastly, if Sathan shall perswade thee; that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sinnes increase, and thy iudgement draweth neere; meditate.

I That no sinne (though neuer so great) should be a cause to moue any Christian to despaire, so long as Gods mercy by so many millions of degrees is greater: and that euery penitent and beleeuing sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; two immutable things: wherein it is vnpossible that God should lye. His Word is, that at what time soeuer a sinner, whoeuer, doth repent of his sinne, whatsoeuer (for both time, and sinnes, and sinners are indefinite) from the bottome of his

Sathans fift assault.

Heb. 6. 18.
Ezec. 18. 22.

D. King of
Lond. his
Lectures on
Jonah.

Ezek. 33. 11.

*O felices nos,
quorū causa
iurat Deus!
O miserrimos
nos, si non Deo
quidem iu-
ranti credi-
mus. Tertul.*

his heart, God will blot forth all his sinnes out of his remembrance, that they shall be mentioned vnto him no more. If we wil not take his word (which God forbid we should doubt of) he hath giuen vs his oath: *As I liue, I desire not the death of the wicked, but that the wicked turne from his way and liue.* As if he had said: Will yee not belecue my word? I sweare by my life, that I delight not to damne any sinner for his sinnes, but rather to saue him vpon his conuersion and repentance. The meditation hereof moued Tertullian to exclaime: O how happy are we, when God sweareth that he will not our damnation? Oh, what miserable wretches are wee, if we will not beleue God when he sweareth this truth vnto vs! Listen, O drooping spirit, whose soule is assailed with waues of faithlesse despair; how happy were it to see

See many like thee, and Heze-
 chias? (*who mourne like Doves*
for the sense of sinne, and chatter
like Cranes and Swallows for the
fear of Gods anger) rather then
 to behold many who dye like
 beasts without any feeling of
 their owne estate, or any feare
 of Gods wrath, or Tribunall
 Seate, before which they are
 to appeare? Comfort thy selfe,
 O languishing Soule; for if
 this earth hath any for whom
 Christ spilt his blood on the
 Crosse, thou assuredly art
 one. Cheere vp therefore thy
 selfe in the all-sufficient atone-
 ment of the blood of the
 Lambe, which speaketh better
 things then that of Abell. And
 pray for those, who neuer
 yet obtained the grace to
 haue such a sense and dete-
 station of sinne. Thou art
 one indeede, for whom Christ
 dyed; and from whom a
 wounded spirit (iudging rather
 accor-

Isa. 28. 14.

Heb. 12. 14.

Mat. 27. 46.

2 Tim. 2. 11.

2 Cor. 1. 20.

Apoc. 3. 14.

Heb. 6. 6.

according to his *feeling* then his *Faith*) hath wrung that dolefull voyce of Christ. *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *raigne* with him, as now thou doest *suffer* with him: for *Yea* and *Amen* hath spoken it. No sin barres a man from saluation, but onely *incredulitie* and *impenitencie*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy *vnfained* desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Meditate on these *Euangelicall Comforts*, and thou shalt see that in the very *agonie* of death, God will so assist thee with his spirit, that when *Satan* looketh for the *greatest* victory, hee shall receiue the *foulest* foile; yea, when thy eyes
strings

strings are broken, that thou canst not see the *light*, *Iesus Christ* will appeare vnto thee to comfort thy *soule*, and his *holy Angels* wil carry thee into his *heauenly Kingdome*. Then shall thy friends behold thee, like *Manoahs Angell*, doing wonders indeede; when they shall see a *fraile man* in his *greatest weaknesse* (by the meere assistance of *Gods Spirit*) overcoming the *strength* of sin, the *bitternesse* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend vp with *Angels* victoriously into *Heauen*.

Luke 16. 22.

An admonition to them who come to visit the sicke.

THey who come to visit the sicke, must haue a speciall care not to stand *dumbe* and *staring* in the sicke persons face

face to disquiet him, nor yet to speake idly and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to dye, let them not dissemble: but lovingly and discreetly admonish him of his *weaknesse*, & to prepare for eternall life. One *houre well spent* when a mans life is almost *out-spent*, may gaine a man the assurance of eternall life. Sooth him not with the *vaine hope* of *this life*, lest thou betray his soule to *eternall death*. Admonish him plainly of his estate, and aske him briefly these, or the like Questions.

Questions to be asked of a sicke man, that is like to dye.

DOest thou beleue that Almighty God, the Trinitie of Persons in vinity of Essence, hath by his power made
heauen

heaven and earth, and all things therein? and that hee doth still by his *diuine providence* gouerne the same? So that nothing comes to passe in the world, nor to thyselfe, but what *his diuine hand and counsel* had determined before to be done?

2 Dost thou confesse that thou hast transgressed and broken the holy *Commandments* of Almighty God in *thought, word, and deede*? and hast deserued for breaking his *holy Lawes*, the *Curse of God*, which containeth *all the miseries of this life*, and *euermlasting torments* in Hell fire, when this life is ended, if so be that God should deale with thee according to thy *desert*?

3 Art thou not sorry in thy hart, that thou hast so broken his *Lawes*, and neglected his *Service*, and worship, and so much followed the world, and thine owne *vaine pleasures*?

And

And wouldest thou not leade a holier life, if thou wert to beginne againe?

Rom. 8.34.

4 Doeſt thou not from thy heart deſire to be reconciled vnto God in Ieſus Chriſt his bleſſed Son, thy Mediator, who is at the right hand of God in heauen, now appearing for thee in the fight of God, and making requeſt vnto him for thy Soule?

Heb. 9.24.

Heb. 9. 11.
1 Tim. 2.5.

5 Doeſt thou renounce all confidence in all other Mediators or Interceſſors, Saints or Angels, beleeuing that Ieſus Chriſt the onely Mediator of the New Teſtament, is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them? And wilt thou with David ſay vnto Chriſt, Whom haue I in heauen but thee? And there is none upon earth that I deſire beſide thee?

Heb. 7.25.

Pſal. 73.25.

6 Doeſt thou confidently beleue and hope to be ſaued by

the

the *only* merits of that *bloudy* death and passion which thy Saviour *Iesus Christ* hath suffered for thee? not putting any hope of saluation in thine *owne merits*, nor in any other *meanes* or creatures? being assuredly perswaded, *that there is no saluation in any other*: and *that there is none other name vnder heauen*, whereby thou must be *saued*.

Acts 4.12.

Acts 10.43.

Isay 46.20.

7 Doest thou heartily forgive all wrongs and offences done or offered vnto thee, by any manner of person whatsoever? And doest thou as willingly (from thy hart) aske forgivenessse of them whom thou hast grievously wrong'd in word or deede? And doest thou cast out of thy heart all malice and hatred, which thou hast borne to any body; that thou maist appeare before the face of *Christ* (the Prince of peace) in perfect loue & charity?

Isay 9.6.

Heb.12.14.

8 Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold, from any widow or fatherles children, or from any other person whomsoever? Be assured that vnlesse thou shalt restore, like *Zachens*, those goods & lands (if thou be able) thou canst not truly repent; and without true repentance thou canst not be saved, nor looke *Christ* in the face when thou shalt appeare before his Iudgement-seat.

9 Doest thou firmly beleue, that thy body shall be raised vp out of the *Grave*, at the sound of the last *Trumpet*? and that thy body and soule shall be vnited together againe in the resurrection day, to appeare before the Lord *Iesus Christ*, and thence to goe with him into the kingdome of heauen to liue in euerlasting blisse and glory?

If the sicke partie shall answer to all these questions like a faithfull Christian; then let all who are present, ioyne together and pray for him, in these, or the like words.

*A prayer to be said for the sicke,
by them who visit him.*



Mercifull Father, who art the Lord and giuer of life, and to whom belongs the issues of death: wee thy children here assembled, doe acknowledge, that (in respect of our manifold sins) we are not worthy to aske any blessing for our selues at thy hands; much lesse to become suiters to thy Maie-
stie in the behalfe of others: yet because thou hast commanded vs to pray one for another especially for the sicke, and hast

James 5.

promised that the prayers of the righteous shall availe much with thee: in the obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble suiters vnto thy diuine Maiesty, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. Wee could gladly wish the restitution of his health, and a longer continuance of his life and Christian Fellowship amongst vs: but for as much as it appeareth (as farre as we can discern) that thou hast appointed by this visitation; to call for him out of this mortall life: wee submit our wils to thy blessed will, and humbly intreate for Iesus Christ his sake; and the merits of his bitter death and Passion (which he hath suffered for him) that thou wouldest

deſt pardon, and forgiue vnto him *all his finnes*: as well that wherein he was *conceiued* and borne, as alſo all the offences and tranſgreſſions, which euer ſince, to this *day* and *houre*, he hath committed in *thought*, *word* and *deede*, againſt thy diuine Maieſtie. Caſt them be-
hinde thy backe: *remoue them as farre from thy preſence, as the Eaſt is from the Weſt*. Blot them out of thy remembrance; lay them not to his charge; waſh them away with the *bloud of Chriſt*, that they may no more be ſcene: and deliuer him from all the iudgements which are due vnto him for his ſins, that they may neuer trouble his conſcience, nor riſe in iudgement againſt his ſoule; and *impute* vnto him the *righteouſneſſe* of Ieſus Chriſt, whereby he may appeare *righteous* in thy ſight. And in his extremitie at this time, we beſeech

Pſal. 103.

thee looke downe from hea-
uen vpon him with those eies
of grace & compassion, wher-
with thou art wont to looke
vpon thy children in their af-
fliction and misery. Pitty thy
wounded Seruant, like the
good *Samaritan*: for here is a
sicke *Soule* that needeth the
helpe of such a *heavenly Phy-*
sician. O Lord, increase his faith,
that he may belecue that *Christ*
died for him, and that his
blood cleanseth him from all
his sins: and either assuage his
paine, or else increase his pati-
ence to endure thy blessed will
and pleasure. And good Lord
lay no more vpon him, then
thou shalt enable him to beare.
Heaue him vp vnto thy selfe,
with those sighes and groanes,
which cannot be expresse.
Make him now to feele what
is the hope of his *Calling*: and
what is the exceeding greatnes
of thy *Mercy* and power to-
wards

wards them that *belcene* in thee: And in his *weakenesse*, O Lord shew thou thy *strength*, Defend him against the *suggestions* and *temptations* of *Satan*: who (as he hath all his life time) will now in his *weakenesse* especially seeke to *assaile* him, and to *deuoure* him. Oh *save* his *soule*, & *reprove* *Satan*, and command thy *holy Angels* to be about him, to *aide* him; and to chase away all *euil* and *malignant Spirits* farre from him. Make him more and more to loath this world, and to *desire* to be *loosed*, and to be *with Christ*. And when that *good houre* and time shal come (wherin thou hast determined to call for him out of this present life) giue him *grace* *penceably* and *ioyfully* to yeeld vp his *Soule* into thy *mercifull hands*, and do thou receiue her into thy *mercy*, and let thy *blessed Angels* cary her into thy *king-*
li 4. dome,

Rom. 8. 26.

dome. Make his *last houre* his *best houre*, his *last words* his *best words*; and his *last thoughts*, his *best thoughts*. And when the *sight* of his *eyes* is gone, & his *tongue* shall faile to do his office: grant (O Lord) that his *soule* may (with *Stephen*) behold *Iesus Christ* in *heaven* ready to receive him: and that thy *Spirit* within him, may make requests for him, with *sighes* which cannot be expressed. Teach vs in him to reade and see our *own end* and *mortality*; and therefore to be carefull to prepare our selues for our *last ends*, and put our selues in a readinesse against the time that thou shalt call for vs in the like manner. Thus, Lord, wee recommend this our deare Brother (or Sister) thy sicke seruant, vnto thy eternal grace and mercy in that Prayer; which *Christ* our Saviour hath taught vnto vs, saying,
Our

*Our Father which art in
Heaven, &c.*

*Thy grace, O Lord Iesus
Christ; thy love, O heavenly Fa-
ther; thy comfort and consolation,
O holy Spirit, be with vs all,
and especially with this thy sicke
servant, to the end, and in the end,
Amen.*

Let them reade often vn-
to the sicke, some speciall
Chapters of the holy Scrip-
tures, as.

The three first Chapters
of the booke of *Iob*.

The 14. and 19. Chapters
of *Iob*.

The 34. Chapter of *Deu-
teronomie*.

The two last Chapters of
Iofuah.

The 17. Chapter of the
first of *Kings*.

The 2. 4. and 12. Chapters
of the second of *Kings*.

The 38. 40. and 65. Chap-
ters of *Isay*.

Ii 5 The

The History of the Passion
of Christ.

The 8. Chapter of the *Romans*.

The 15. Chapter of the
first Epistle to the *Corinthians*.

The 4. of the first Epistle to
the *Thessalonians*.

The 5. Chapter of the se-
cond Epistle of *Paul* to the
Corinthians.

The first and last Chap-
ters of *S. James*.

The 11. and 12. to the *He-
brewes*.

The first Epistle of *Peter*.

The three first, and the
three last Chapters of the *Re-
velation*, or some of these.

And so exhorting the sicke
partie to wait vpon God by
faith and *patience*, till hee send
for him; and praying the Lord
to send them a ioyful meeting
in the *kingdome* of *Heauen*,
and a *blessed resurrection* at the
last day: they may depart at
their

their pleasure in the peace of
God.

Consolations against impatience in sicknesse.

IF in thy sicknesse by extremitie of paine thou be driven to impatience; meditate,

1 That thy *sinnes* have deserved the *paines of hell*: therefore thou maiest with greater patience endure these *fatherly corrections*.

2 That these are the *scoinges* of thy heavenly father, and the rod is in his hand. If thou didst suffer with reverence being a *childe*, the correction of thy *earthly Parents*: how much rather shouldest thou now subiect thy selfe (being the *childe of God*) to the chastisement of thy heavenly Father, seeing it is for thine *eternall good*?

Heb. 12.9.

3 That

Vix dolorum.
Isa. 53. 3.

1 Pet. 7. 21.

Heb. 12. 1. 2

1 Pet. 5. 9.
S. Romitus
cum quotan-
ni gravi
morbo tenta-
retur à Deo,
doluit, quod
uno anno li-
ber esset, ac se
à Deo tunc
desertum fuisse.
Vit. Patr.
a. p. 6. 1. 8.

3 That Christ suffered in his soule and body farre grievous paines for thee ; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore saith Peter, Christ suffered for you, leaving you an example, that ye should follow his steps. And Let vs (saith Saint Paul) runne with ioy the race that is set before vs, looking unto Iesus the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse. &c.

4 That these afflictions which now you suffer, are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter : Yea, Iobs afflictions were farre more grievous. There is not one of the Saints, which now are at rest in heavenly ioyes, but endured as much as you doe, before they went thither :

thither: yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly ioyes whereunto you are now called. And you have a promise, that the God of all grace, after that you haue suffered a while, will make you perfect. stablish strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that yee may be able to beare it.

1 Pet. 5. 10.

1 Cor. 10. 13.

5 That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight yeeres were appointed the sicke man at Bethesdaies Poole. Twelve yeeres to the Woman with the bloody issue. Three Moneths to Moses. Tenne dayes tribulation to the

Ioh. 5. 5.

Mat. 9. 20.

Exod. 2. 2.

Apoc. 2. 10.

An.

1 Sam. 24. 23

Psal. 56. 8.

*Modicum &
videbo vos.
Ioh. 16. 16
Psal. 80.
Apoc. 6. 11.*

Iohn 16.

Psal. 110. 7.

*Nubecula est
cito transibit.*

Ioh. 16. 22.

Angel of the Church of Smyrna. Three daies plague to David. Yea, the number of the godly mans teares are registred in Gods Booke, and the quantity kept in his bottle.

The time of our troubles (saith Christ) is but a *modicum*. Gods Anger lasts but a *Moment* (saith David.) A little *season* (saith the Lord) and therefore call all the time of our paine, but the *houre of sorrow*. David, for the swiftnes thereof, compares our present trouble to a *Brooke*: and *Athanasius* to a *Showre*: Compare the *longest misery* that man endures in this life, to the *eternity of heavenly ioyes*: and they wil appeare to be nothing. And as the sight of a *Sonne safe borne*, makes the *Mother* forget all her former deadly paines: so the sight of *Christ in heauen*, who was *borne for thee*, will make all these pangs of death

to be quite forgotten, as if they had neuer been: like *Stephen*, who as soone as hee saw *Christ*, forgot his own wounds, with the *horror* of the *Grane*, and *terroure* of the *stones*: and sweetly yelded his *Soule* into the hands of his *Sauour*. Forget thine own *paine*, thinke of *Christs wounds*: Be faithfull vnto the death, and he will giue thee the crowne of eternall life.

Acts 7.

Apoc. 2. 10.

6 That you are now called to *Repetitions* in *Christs Schoole*; to see how much *Faith*, *Patience*, and *Godlinesse* you haue learned all this while: and whether you can, like *Iob*, receiue at the hand of *God* some *euill*, as well as you haue hitherto receiued a great deale of *good*? As therefore you haue alwayes prayed; *Thy will be done*, so be not now offended at this which is done by his *holy will*.

Iob 2. 10.

7 That all things shall worke together

Rom. 8. 28.

Verf. 38.

39.

Morbus non
malis adnu-
merandas,
quia multis
utiliter acci-
dit. Basil. in
Hexam.
Morbus est
utilis quædā
institutiō,
quæ docet
caduca asper-
nare & cæ-
lestia spirare.
Nazian ad
Philagrium.

together for the best to them that
love God; in so much that neither
death nor life, nor Angels, nor
Principalities, nor Powers, &c.
shall be able to separate us from
the love of God, which is in Iesus
Christ our Lord. Assure your
selfe that every pang is a pre-
vention of the paines of Hell;
every respite an earnest of hea-
vens rest: and how many
stripes do you esteeme heaven
worth? As your life hath beene
a comfort to others; so give
your friends a Christian exam-
ple to die, and deceive the Di-
vill, as Iob did. It is but the
Crosse of Christ sent before, to
crucifie the love of the world
in thee; that thou maist goe
eternally to live with Christ
who was crucified for thee. As
thou art therefore a true Chri-
stian, take vp (like Simon of
Syrène) with both thy armes
his holy Crosse, carry it after
him, vnto him; thy paines will
shortly

shortly passe thy ioyes shal neuer passe away.

Consolations against the feare of Death.

IF in the time of thy sickness, I thou findest thy selte fearefull to dye, ; meditate.:

1 That it argueth a dastardly minde to feare that which is not: For in the Church of Christ there is no death, Isa. 25. 7. 8. And Whosoever liueth and belueth in Christ, shall neuer dye, Iohn 11. 26. Let them feare death, who liue without Christ. Christians die not ; but when they please G O D, they are like Enoch translated vnto God. Their paines are but Eliahs fiery Chariot to cary them vp to heauen: or like Lazarus fores, sending them to Abrahams bosome. In a word, if thou bee one of them that like

Gen. 5. 24.

1 King. 3. 11.

12.

Luke 16. 23.

Ioh. 14.

like *Lazarus*; lowest *Iesus*, thy sicknesse is not unto the death, but for the glory of God: who of his loue changeth thy living death to an *euertlasting life*. And if many *Heathen men*, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might haue liued) in hope of the immortality of the soule; wilt thou being trained so long in *Christs Schoole*; (and now called to the *Marriage Supper of the blessed Lambe*, *Apoc. 19. 7.*) be one of thole *Guests* that refuse to go to that *ioyfull Banquet*? God forbid.

Iob 14. 5

2 Remember that thy abode here, is but the *second degree* of thy life: for after thou hadst first liued *nine moneths* in thy *Mothers wombe*, thou wast of necessity driven thence to liue here in a *second degree* of life. And when that number of *Moneths* which God hath determined for this life, are expired;

pired; thou must likewise leaue this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and dye in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers womb*. To this last & excellentest *degree* of life, through this *doore* passed *Christ* himselfe, and all his *Saints* that were *before thee*; and so shall all the rest *after them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be *vncomf* to thee which was so *welcome* to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall* life.

3 Consider that there are but *three things* that can make death lo fearefull vnto thee: first, the losse thou hast *therby*: secondly,

*Mors præsens
vite exitus
& introitus
melioris.
Ber. in Epist.
ad Rom.*

Mat. 6. 9. 10.

Iohn 14. 1.

2 Cor. 5. 1.

secondly, the paine that is therein: thirdly, the terrible effects which follow after: All these are but false fires, and causelesse feares, For the first, if thou leauest here *uncertaine goods*, which *Theeves* may rob; thou shalt finde in Heaven a true *treasure*, that can neuer be taken away: these were but lent thee as a *Steward* vpon accounts: those shall be giuen thee as thy reward for euer. If thou leauest a *louing Wife*; thou shalt be married to *Christ* which is *more lonely*. If thou leauest *Children* and *Friends*, thou shalt there finde all thy *religious* *Ancestors*, and children departed: yea, *Christ*, and all his blessed *Saints* and *Angels*. And as many of thy children as be *Gods Children*, shall thither follow after thee. Thou leauest an *earthly possession*, and a *house of clay*; and thou shalt enioy an *Heavenly inheritance* and

and mansion of glory : which is purchased, prepared, & reserved for thee. What hast thou lost ? Nay, is not death vnto thee *gaine*? *Goe home, goe home*; and we will follow after thee.

Secondly, for the *paine* in death; the *fear* of death more *paine* many then the very *pangs* of death: for many a Christian dies without any great *pangs* or *paines*. Pitch the *Anchor* of thy *hope* on the *firm* ground of the *Word* of God, who hath promised in thy *weakenesse* to *perfect* his *strength*, and not to *suffer* thee to be *tempted* above that thou art able to *bear*. And Christ will shortly turne all thy *temporall* *paines* to his *eternall* *ioyes*.

Lastly, as for the *terrible* *effects* which follow after death, they belong not vnto thee being a *Member* of Christ; for Christ by his death hath taken away the *sling* of death to the

*Timor mortis
ipsa morte
peior.*

2 Cor. 12. 9.

1 Cor. 10. 13

Rom. 8. 1.

Iohn 5. 24.

1 Cor. 15.

1 Thes. 4.

Isa 16.

Apoc. 14.

1 Ioh. 14. 1.

ἀπολυσις

ἐν ἐκλήρῳ.

Luke 2.

2 Cor. 5.

Phil. 2.

ἀνάλυσις.

Mors porta

glorie. Greg.

Iamua vite,

Bernard.

the faithfull: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that beleeueth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life. Hereupon the holy Spirit from heauen saith, Blessed are the dead which die in the Lord: and that from thenceforth they rest from their labors, and their works do follow them. In respect therefore of the faithfull, death is swallowed vp into victory, and his sting, which is sinne, and the punishment thereof, is taken away by Christ. Hence Death is called in respect of our bodies, a sleepe and rest: in respect of our soules, a going to our heauenly Father; a departing in peace; a removing from this body to goe to the Lord; a dissolution of soule and body to be with Christ. What shall I say? Precious in the sight of

of the Lord is the death of his Saints. These paines are but thy throws and trauell to bring forth Eternall life. And who would not passe through hel to go to Paradise? much more through death? There is nothing after death that thou needst feare; not thy sinnes, because Christ hath paide thy ranfome; not the Iudge, for he is thy louing Brother; not the Graue, for it is the Lords Bed; not Hell, for thy Redeemer keepes the Keyes; not the Diuell, for Gods holy Angels pitch their tents about thee, and will not leaue thee till they bring thee to Heauen. Thou wast neuer neerer Eternall life; glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Iesus, for thy Seruant commeth vnto thee: I am willing, Lord helpe my weaknesse.

Seauen

*Seauen sanctified thoughts, and
mournfull sighes of a sicke
man ready to dye.*

NOW for as much as God
of his infinit mercy doth
so temper our paine and sick-
nesse; that we are not alwayes
oppressed with extremity: but
gives vs in the midst of our
extremities some respite, to ease
and refresh our selues; thou
must haue an especiall care
(considering how short a time
thou hast, either for euer to lose
or to obtaine heauen) to make
vse of euery breathing time,
which God doth afford thee:
and during that little time of
ease, to gather strength against
the fits of greater anguish. There-
fore in these times of relaxa-
tion and ease: vse some of
these short thoughts and sighes.

The first Thought.

SEeing euery man enters
into this life in teares, pas-
seth it in sweat, and ends it in
sorrow; ah what is there in it,
that a man should desire to
liue any longer in it! Oh what
a folly is it, that when the Ma-
riner roweth with all his force,
to arriue at the wished port; and
that the *Traveller* neuer resteth
till he come to his iourneyes
end; wee feare to desery our
Port; and therefore would put
backe our *Barke*, to be longer
tossed in this continual tempest;
we weep to see our iourneyes end;
and therefore desire our iour-
ney to be lengthened, that we
might be more tyred with a
soule and comber some way.

The spirituall Sigh thereupon.

O Lord, this life is but a
troublesome pilgrimage:

K k

few

Gen. 47.9.

1 Reg. 19.4.

*few in dayes, but full in euils ;
and I am weary of it, by rea-
son of my sins. Let me there-
fore (O Lord) intreat thy Ma-
iesty in this my bed of sicknesse,
as Elias did vnder the Iuniper
tree in his affliction : It is now e-
nough, O Lord, that I haue lined
so long in this vale of misery,
take my soule into thy mercifull
hands, for I am no better then my
Fathers.*

The second Thought.

Rom. 7.24.

Iam. 4.1.
Gal. 5.17.

THinke with what a *body* of
sin thou art loaden, what
great ciuill warres are contain-
ed in a little world ; the flesh
fighting against the spirit : passion
against reason : Earth against
Heauen : and the world within
thee banding it selfe for the
world without thee ; and that
but one onely meane remaines
to end this conflict, Death
which (in Gods appointed
time)

time) will separate thy Spirit from thy flesh, the pure and regenerate part of thy soule, from that part which is impure and unregenerate.

*The spirituall Sigh upon the
second Thought.*

O Wretched man that I am, who shall deliuer me from the body of this death? O my sweet Sauour Iesus Christ, thou hast redeemed me with thy precious blood. And because thou hast deliuered my soule from sin, mine eyes from teares, & my feet from falling; I doe here from the very bottome of my heart, ascribe the whole praise and glory of my saluation, to thy onely grace and mercy, saying, (with the holy Apostle) Thanks be vnto God, which hath giuen me the victory, through our Lord Iesus Christ.

Rom. 7 24.

1 Pet. 2
Apoc. 5. 9.

Psal. 116. 8.

1 Cor. 15. 57
Psal. 145.

Kk 2 The

The third Thought.

THinke how it behooues thee, to be assured that thy soule is *Christs*: for death hath taken sufficient gages to assure himselfe of thy body, in that all thy senses begin already to dye, saue onely the sense of paine: but sith the beginning of thy being began with paine; maruell the lesse if thy end conclude with dolours. But if these *temporall* dolours (which onely afflict the body) be so painefull: O Lord, who can endure the deuouring fire? who can abide the euermlasting burning?

Isay 33.14.

The spirituall Sigh vpon the third Thought.

O Lord Iesus Christ, the Son of the liuing God, who art the onely *Physician* that canst eale my body from paine.

paine, and restore my Soule to life eternall : put thy *Passion, Crosse and Death*, betwixt my Soule and thy *Iudgements*: and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*: and from these *bodily pains* receiue my Soule into thine euerlasting peace: for I cry vnto thee with *Stephen, Lord Iesus receiue my spirit.*

Acts 7.59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner then thy flesh would be willing, to *Christ* and his heavenly ioyes: Remember that that worst, is thy best hope. The worst therefore of death, is rather a helpe then a harme.

*The spiritnall Sigh vpon the
fourth Thought.*

Luke 23.43.

Phil. 1.23.

O Lord Iesus Christ the Sa-
uiour of all them that
put their trust in thee: forsake
not him that in *miserie* flyeth
vnto thy *Grace* for succour
and mercy. Oh sound that
sweet voice in the eares of my
soule, which thou spokest vn-
to the penitent *Theefe* on the
Crosse; *this day thou shalt be with*
me in Paradise: For I, O Lord,
doe (with the Apostle) from
my soule speake vnto thee, *I de-*
sire to be dissolved and to be with
Christ.

The fift Thought.

Isa 25.7.8.

Iohn 11.25.

THinke (if thou fearest to
dye) *That in Mount Syon*
there is no death: for he that be-
leueth in *Christ* shall neuer dye.
And

And if thou desirest to live,
without doubt the *life eternall*
(wherunto this life is a *passage*)
surpasseth all. There doe all the
faithfull departed (hauing en-
ded their miseries) live with
Christ in ioyes: & thither shall
all the godly which *survive*, be
gathered out of their troubles
to enioy with him *eternall rest*.

*The spirituall Sigh vpon the
fift Thought.*

O Lord, thou seest the ma-
lice of Satan, who (not
contenting himselfe, *like a roa-
ring lyon*, all the *daies* and *nights*
of our life, to seeke our destru-
ction) shewes himselfe most
busiest, when thy children are
weakest, & neereſt to their end.
O Lord, *reproue him*, & preserve
my soule. He seekes to terrifie
me with *death*, which my *sinnes*
haue *deserved*; but let thy *holy*
Spirit comfort my soule with
the assurance of eternall life,
K k 4 which

1 Pet. 3.

Luke 3.29.

which thy blood hath purchased.
 Allwage my paine, increase my
 patience, (& if it be thy blessed
 will) end my troubles; for my
 soule beseecheth thee with old
 blessed *Simcon*, Lord, now let me
 thy servant depart in peace, accor-
 ding to thy word.

The sixth Thought.

Acts 26.6.7.

Luke 14.14

THinke with thy selfe what
 a blessing God hath be-
 stowed vpon thee aboue many
 millions of the world , that
 whereas they are either Pa-
 gans , who worship not the
 true God; or Idolaters who
 worship the true God falsly:
 Thou hast liued in a true *Chri-
 stian Church*, and hast grace to
 dye in the true *Christian Faith*,
 and to be buried in the Sepul-
 chre of Gods Seruants ; who all
 waite for the hope of *Israel*, the
 raising of their bodies in the re-
 surrection of the iust.

The

*The spiritual sigh upon the
sixt Thought.*

O Lord Iesus Christ, who
art the resurrection, and
the life, in whom whosoever be-
leueth, shall live, though hee
were dead: I beleue that who-
soever liueth, and beleueth in
thee, shall neuer dye: I know that
I shall rise againe in the resurre-
ction of the last day: for I am
sure, that thou my Redeemer li-
nest. And though that after my
death, wormes destroy this body,
yet I shall see thee, my Lord, and
my God, in this flesh. Grant
therefore, O Christ, for thy
bitter death and passions sake,
that at that day I may be one
of them to whom thou wilt
pronounce that ioyfull sen-
tence, Come yeo blessed of my
Father, inherit the Kingdome
prepared for you, before the founda-
tion of the world.

Ioh. 11. 25. 26

Ver. 24.

Ioh. 19. 25.
26.

Mat. 25. 34.

The seauenth Thought.

Gal. 3. 13.

Lam. 2. 12.

. 12. 12. V

THinke with thy selfe how Christ endured for thee a *curst death*, and the *wrath of God*, which was due vnto thy *sinnes*, and what terrible *paine* and *cruel torment*: the *Apostles* and *Martyrs*, haue voluntarily suffered for the defence of Christs faith, when they might haue *liued by dissembling or denyng him*: how much more willing shouldest thou be to depart in the faith of Christ, hauing lesse *paines* to torment thee; and *more meanes* to comfort thee?

The spirituall Sigh vpon the seauenth Thought.

O Lord, my sinnes haue deserved the *paines of Hell* and *eternall death*; much more these *fatherly corrections*, where-
with

with thou doest afflict mee:
But O blessed Lambe of God,
which takest away the sinnes of
the world; haue mercy vpon mee,
and wash away all my filthy sinnes
with thy most precious bloud:
and receiue my soule into thy hea-
uenly Kingdome; for into thy
hands, O Father, I commend my
spirit, & thou hast redeemed me,
O Lord, thou God of truth.

Iohn 1.29.

Apoc. 5. 1.
Luke 23. 42.

Psal. 31. 5.

The sicke person ought now to send
for some godly and religious
Pastor.

IN any wise, remember (if
conueniently it may be) to
send for some godly and reli-
gious Pastor; not onely to pray
for thee at thy death (for God
in such a case hath promised
to heare the prayers of the righte-
ous ^a Prophets, and ^b Elders of
the Church) but also vpon thy
confession

4 Gen. 20. 7
Ier. 18. 20.
& 15. 1.
Ezek. 4. 14.
1 Sam 9. 7.
& 12. 19. 29.
6 Iam. 5. 14.
15. 16.

e Marke 1.4.
Acts 19.4.

d 1 Cor. 5.4.
e 2 Cor. 10.1

f Mat. 16.19

Mat. 18.18.

Iohn 20.21.
23.

Iob 33.13.

confession and unfained repentance to *absolve* thee of thy sinnes. For as Christ hath giuen him a Calling to *e* baptize thee vnto repentance, for the remission of thy sinnes: so hath he likewise giuen him a calling, and *d* power, and *e* authority, (vpon repentance) to *absolve* thee from thy sinnes. *f* I will giue thee the Keyes of the Kingdome of Heauen: and whatsoever thou shalt binde vpon earth, shall be bound in heauen: and whatsoever thou shalt loose on earth, shall be loosed in heauen. And againe, Verily, I say vnto you, whatsoever yee binde in earth, shall be bound in heauen: and whatsoever ye loose in earth, shall be loosed in heauen. And againe, Receiue ye the holy Ghost: whosoeners sinnes ye remit, they are remitted vnto them, and whosoeners sinnes ye retaine, they are retained. This Doctrine was as ancient in the Church of God, as Iob, for Eliphaz tels him,
That

That when God strikes a man with malady on his bed, so that his soule draweth neere the grane, & his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will hee haue mercy vpon him, &c. And answerable hereunto (saith Saint Iames) if the sicke haue committed sinnes, (vpon his repentance, and the Prayers of the Elders) they shall be forgiven him. These haue power to shut heauen, and to deliuer (the scandalous impenitent sinner) to Satan. For, the weapons of their warfare are not carnall, but mighty, through God, to cast downe, &c. and to haue vengeance in readinesse against all disobedience. They haue the key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, doe not forgive sinne by any absolute power of

Iam. 5. 17. 18

Apoc. 12. 6.

1 Cor. 5. 5.

1 Cor. 10. 3.

&c.

Mar. 16.

Ministri pec-

cata recon-

stant non

αυτε 38.

σινος sed

οργαν-

ηωσ.

1 Cor. 5. 4.

1 Cor. 4. 1. 2

Act 13. 38.

To this end
saith *Easii*, in
Ascei c. 13.
*Christus om-
nibus Pastro-
ribus & Do-
ctoribus Ea-
clesie,*

ἰσὺν πα-
τρίᾳ ἐξ-
ουσία,

*equalem tri-
buit potesta-
tem, cuius fig-
num est, quod
omnes ex æ-
quo ligant &
soluant, ut
Petrus.*

Papists dare
not deny
this.

*Quilibet sa-
cerdos (quan-
tum est ex
virtute cia-
cium) habet
potestatem
indifferenter
in omnes. In
supplement
Thomæ. 4. 6.*

of their owne (for so enely
Christ their Master forgiveth
sinnes) but ministerially, as the
servants of Christ, & stewards,
to whose fidelitie their Lord
and Master hath committed
his keyes; and that is, when
they doe declare & pronounce,
either publikely, or privately, by
the word of God, what bin-
deth, what looseth, and the mer-
cies of God to penitent sinners;
or his iudgement to impenitent
and obstinate persons: and so
doe apply the generall promises,
or threatnings to the penitent
or impenitent. For Christ from
heaven doth by them (as by
his Ministers on Earth) declare
whom he remitteth and bindeth,
and to whom hee will open the
gates of Heaven, and against
whom he will shut them. And
therefore it is not said. Whose
sinne yee signifie to be remitted,
but, whose sinnes yee remit. They
then doe remit sinne, because
Christ,

Chry-
seth
ciples

44.
wash
but

(tho
clear
anne

Iorda
so th
prom

haue
and
conso

pron
of Ch

that
to th
moun

a cho
apart
he ha

sterie
by the
dinari
s holy

Christ by their ministerie remit-
teth sinnes, as Christ by his Dis-
ciples loosed Lazarus, Iohn 11.
44. And as no water could
wash away Naamans leprosie,
but the waters of Iordan,
(though other rivers were as
cleare) because the promise was
annexed vnto the water of
Iordan, & not of other rivers:
so though another man may
pronounce the same words, yet
haue they not the like efficacie
and power to worke on the
conscience, as when they are
pronounced from the mouth
of Christs Ministers, because
that the promise is annexed
to the Word of God in their
mouthes: for them hath hee
^a chosen, ^b separated, and ^c set
apart for this worke, & to them
he hath committed the ^d mini-
sterie and word of reconciliation;
by their holy ^e calling and ^f or-
dination they haue receiued the
^g holy Ghost, and the ministeriall
power.

Verse 10.

^a Iohn 20.
22, 23.

^a Acts 1. 24.

^b Acts 13. 2.

^c Rom. 1. 1.

^d 2 Cor. 5.

18 19.

^e Acts 13. 2.

^f Cor. 1. 14

Heb. 5. 4.

^f Tit. 1 5.

^g Iohn 20.

22, 23.

Acts 13. 24.

power of binding and loosing. They are sent forth of the holy Ghost, for this worke, wherunto he hath called them.

And Christ giues his Ministers power to forgive sinnes to the penitent; in the same words that he teacheth vs in the Lords prayer to desire God to forgive vs our sinnes: to assure all penitent sinners, that God, by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in heaven, *in foro iudicii*, the same hee declareth on earth by his reconciling Ministers, *in foro poenitentiae*: so that as God hath reconciled the world to himselfe by Iesus Christ: so hath he saith the Apostle) giuen unto vs the Ministry of this reconciliation.

He that sent them to baptise, laying, Go and teach all Nations baptizing them, &c. sent them also

ἀμ τινω
ἀφῆτε-
τας ἁ-
μαρτίας.
John 20.23.
Καὶ ἁ-
φες ἡμῶν
τας ἁ-
μαρτίας
ἡμῶν.

Luke 11.4.

2 Cor. 5.18.

also
my P
who
are
Asth
(tho
and
full c
hath
divin
so the
with
absolu
those
comm
and w
of the
keth,
me. In
aske r
Lawye
wilt k
learned
dange
for a
Iudi
this p

also to remit finnes, saying, *As my Father sent me, so send I you, whoſoever finnes ye remit, they are remitted unto them, &c.* As therefore none can baptiſe, (though he uſe the ſame water and words) but onely the lawfull Miniſter, which Chriſt hath called and authoriſed to this divine and miniſteriall Function: ſo though others may comfort with good words; yet none can abſolve from ſinne, but onely thoſe, to whom Chriſt hath committed the holy miniſtery and word of reconciliation: and of their abſolution Chriſt ſpeaketh, *he that heareth you, heareth me.* In a doubtfull title thou wilt aſke the counſell of thy ſkilfull Lawyer: in perill of ſicknes thou wilt know the aduiſe of thy learned Phyſitian: & is there no danger in dread of damnation, for a ſinner to be his own Iudge? Iudicious Calum teacheth this point of doctrine moſt plainly:

Iohn 20.12.
12.

2 Cor. 2. 7. 10

Heb. 5. 4.

2 Cor. 5. 18.
19.

Luke 10. 12

Lib. 3. Inſtit.
cap. 4. ſect. 12

plainely: *Et si omnes mutuos debemus consolari, &c.* Although (saith he) we ought to comfort & confirme one another in the confidence of Gods mercy, yet wee see that the Ministers are appointed as witnesses and surties to ascertain our consciences of the remission of sinnes: insomuch, as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) hee make private confession of his sinnes unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule: whose office it is (both publicly and privately) to administer Evangelicall Consolation to Gods people.

Beza

Beza

this pra
that he
sand wor
confession
Church
most a
truth of
instly ab
& Antio
pish auri
they thr
Christia
orifice, a
faction f
Conscie
they fee
enumer
which
this me
into th
which o
pernitio
persons, b
But the
is, that
cciued o

Beza highly* commendeth
his practise; and Luther saith,
that he had rather lose a thou-
sand worlds, then suffer private
confession to be thrust out of the
Church. Our Church hath ever
most soundly maintained the
truth of this doctrine; but most
justly abolished the tyrannous
Antichristian abuse of Po-
pish auricular confession, which
they thrust vpon the soules of
Christians, as an Expiatory Sa-
tisfaction, and a meritorious satis-
faction for sinne: racking their
consciences to confesse, when
they feele no distresse, and to
numerate all their sinnes,
which is impossible; that by
this meanes they might dine
into the secrets of all men,
which oft times hath prooued
pernitious, not onely to private
persons, but also to publike states.
But the truth of Gods Word
is, that no person, hauing re-
ceiued orders in the Church of
Rome,

* In Antith.
Papatus &
Christianism.
vol. 1. fol. 66.
Luther tom.
6. fol. 109. &
seq.

a Witnesse
our Liturgy.

D. Holland
absolued D.
Rainolds at
his death:
who not be-
ing able to
speake, kis-
sed the hand
wherewith
he was ab-
solued.

* Apoc. 3. 7.
 Mark 2. 7.
 Luke 5. 21.
 Mat. 16. 19.

b 1 Cor. 4. 1.

c 2 Cor. 5. 20

*Ministerio
 clausus duplex
 est, una sci-
 entia dis-
 cernendi:*

1 Cor. 12. 10

1 Ioh. 4. 10

Ier 25. 15.

*alia est pote-
 stas legandi
 et absoluendi.*

Iohn 20.

Mat. 27. 4.

Heb. 7. 24.
 27. 28.

Rome can truly *absolve* a sinner: for the keyes of *absolution* are two: the one is the Key of *Authority*, and that onely ** Christ* hath: the other is the Key of *Ministerie*, and this he ** giues* to his *Ministers*, who are therefore called, *The Ministers of Christ*: *The ^b Stewards of Gods Mysteries*: *The ^c Ambassadors of reconciliation*, Bishops, Pastors, Elders, &c. But *Christ* neuer ordained in the New Testament, any order of *sacrisfing Priests*: neither is the name of *iepeus*, which properly signifieth *Sacerdos*, or *sacrisficing Priest*, giuen to any Officer of *Christ*, in all the new Testament: Neither doe wee reade in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Indas*. Neither is there any *reall Priest* in the New Testament, but onely *Christ*. Neither is there any part of his *Priest-*
hood,

hood,
 on Ea
 fulfill
 king
 theref
 ned at
 Priests
 scorne
 of the
 Christ
 it nece
 no Pop
 ther ex
 any fir
 full ri
 Christ
 christia
 Ordin
 lish the
 twixt C
 stors in
 onco, fo
 ordain
 And
 means
 ble a pr
 an bum

hood, to be now accomplished on Earth, but that which hee fulfilleth in Heaven, by making *intercession* for vs. Seeing therefore Christ neuer ordained any Order of *sacrificing Priests*: and that *Papish Priests* scorne the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keyes*: it necessarily followeth, that no *Papish Priest* can truly excommunicate or absolve any sinner, or haue any lawfull right to meddle with *Christs Keyes*. But the *Anti-christian abuse* of this diuine Ordinance should not abolish the *lawfull vse* thereof betwixt Christians and their Pastors in cases of *distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise vp an humble spirit*, then this spiritual

Heb. 8. 4.

Heb. 7. 15.

Luke 10. 16.

tuall conference betwixt the Pastors and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods Ministers: aske his counsell, and if thou doest truely repent, receive his Absolution. And then doubt not *in foro Conscientie*, but thy sinnes be as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro iudicii*, pronouncing them to bee forgiven in Heauen. *Qui vos audit, me audit*; he that heareth you, heareth me. Trye this, and tel me whether thou shalt not finde more ease in thy conscience, then can be expressed in words. Did prophane men consider the dignitie of this Divine calling, they would the more honour the Calling, and reuerence the Persons.

The sicke man (having thus eased his conscience, and received

ued his *Absolution*) may doe well (having a convenient number of faithful Christians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Diuell* in his assaults. In this respect the ^a *Councell* of *Nice*, termeth this Sacrament, *Via-ticum*, the *soules provision* for her journey. And albeit the *Lords Supper* be an Ecclesiasticall action, yet forasmuch as our Lord (the first institutor) celebrated it in a ^b private house, and that ^c *S. Paul* termeth the *houses* of Christians, the *Churches* of *Christ*: and that ^d *Christ* himselfe hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sicknesse able to come to the *Church*) but that they

a *Conc. Nice.*
Can. 22.

b *Mat. 26. 18*
Luke 22. 12.
c *Rom. 16. 5.*
Philem. v. 2.
d *Mat. 18. 20.*

they should receive, and Pastors ought to administer vnto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinketh that this sauiours of a *Private Masse*: For a Masse is called *private*, not because it is said in a private house, but because (as Bishop ^a Jewell teacheth out of ^b Aquinas) the Priest receiueth the Sacrament himselfe alone, without distribution made vnto others, and then it is private, although the whole Parish be present and looke vpon him. There is as much difference betweene such a Communion, and the *Antichristian Idol* of a private Masse, as there is betwixt Heauen and Hell. For at a Communion in a private Family vpon such an extraordinary occasion, Christ his institution is obserued: Many faithfull Brethren meete together,

^a Jewell a. gainst Harding. Artic. 1 of private Masse fol. 4.
^b In missis priuati sufficit si unus sit presens, scilicet Minister, qui populi totius personam gerit. Aquin. par. 3. quaest. 38. Art. 5.

tari
 dea
 ed, a
 with
 part
 ster
 very
 of the
 are su
 portu
 a and
 he ha
 compe
 Suppe
 woul
 vse to
 health
 mone
 Churc
 not ne
 their fr
 cation,
 bled th
 the Sac
 kins fait
 efficacie
 to bee
 and

carry one for another. Christ his death is remembered and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate. Master Calvin saith, That he doth very willingly admit administering of the Communion to them that are sicke, when the case and opportunity so requireth. And in another place he saith, That he hath many weighty reasons to compell him not to deny the Lords Supper vnto the sicke. Yet I would wish all Christians to vse to receiue often (in their health) (especially once euery moneth) with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as M^r. Perkins saith very well, The fruit & efficacie of the Sacrament is not to bee restrained to the time

*De cena administratione ita sentio, libenter admit-
tendum esse hunc morem, ut apud a-
grotoz celebretur com-
muniō, cum ita res & op-
portunitas feret. epist. 51.
a Cur Cenam agrotis ne-
gandam esse non abitor, multa &
grauis causa me impellunt
Epist. 362.*

Perkins his right way to dying well.

of receiuing: but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof, did men thoroughly vnderstand, they should not neede to be often exhorted to receiue it.

*Admonitio
ad Pastores.*

*Pastores omnes hic exoratos
vellem, vt in huius controuersia
statum penitus introspiciant: nec
fideles ex hac vita migrantes, &
panem vita petentes, viatico suo
fraudari sinant, ne lucubris ista
in ijs ad impleatur lamentatio:
Paruuli panem petunt, & non
sit qui frangat eis.*

Lam. 4. 4.

As therefore when a wicked
liuer dyeth, he may say to
death, as *Ahab* said to *Eliab*,
*Hast thou found mee, O mine
enemy?* So on the other side,
when it is told a penitent sin-
ner, that death knockes at the
doore, and beginnes to looke
him in the face; hee may say
of death, as *Dauid* said of *A-
himaa*, *Let him come and wel-
come*

2 Kin. 22. 20

2 Sam. 18. 27

*Et mori
piu, viuere
disce pio.*

come; for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth vnto me the ioyfull newes of eternall life. And as the Red Sea was a gulfe to drowne the Egyptians to destruction; but a passage to the Israelites, to conuey them to Canaans possession: so death to the wicked, is a *sinke* to hell and cond^mnation; but to the godly, the *gate* to euerlasting life and saluation. And one day of a **blessed death* will make an amends for all the sorrowes of a *bitter life*.

* *Summum
hominis bonū
bonus ex hac
vita exitus.*

When therefore thou perceiuest thy soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon *Iesus Christ* thy Sauiour.

*A Prayer at the yeelding vp
of the ghost.*

Iohn 1.19.

Luke 18.13.

O Lambe of God, which by
thy blood hast taken a-
way the sinnes of the world:
haue mercy vpon me a sinner,
*Lord Iesus receiue my Spirit, A-
men.*

*When the sicke party is departing,
let the faithfull that are pre-
sent kneele downe and com-
mend his soule to God, in these
or the like words.*

Psal.46.1.

Psal.49.

O Gracious G O D, and
mercifull Father, who
art our refuge and strength, and
a very present helpe in trouble;
lift vp the light of thy fauon-
rable countenance at this in-
stant vpon thy seruant, that
now commeth to appeare in
thy presence: wash away good
Lord all his sins: by the merits
of

of *Christ Iesus bloud*, that they
may neuer bee laide to his
charge. Increase his *Faith*,
preserue and keepe safe his
soule from the danger of the
Devill and his wicked *angels*.
Comfort him with thy holy
Spirit, cause him now to feele
that thou art his *loving father*,
and that he is thy childe by
Adoption and *Grace*. Saue, O
Christ the price of thine owne
bloud, and suffer him not to be
lost, whom thou hast bought
so dearely. Receiue his *soule*, as
thou didst the penitent *Thiefe*,
into thy heavenly *Paradise*. Let
thy blessed *Angels* conduct
him thither, as they caryed the
the soule of *Lazarus*; & grant
vnto him a ioyfull resurrecti-
on at the last day. O Father,
heare vs for him, and heare
thine owne *Sonne*, our onely
Mediator, that sits at thy right
hand; for him and vs all; euen
for the merits of that bitter
L 13 death

1 Ioh. 1.7.

Rom. 8.34.

death and passion which hee hath suffered for vs. In confidence whereof, wee now recommended his soule into thy fatherly hands: in that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say vnto thee:

Our Father, &c.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe Practice of Piety in dying for the Lord, is termed *Martyrdome*.

1 Cor. 12. 13
Sanguis Mar-
tyrum semen
Ecclesie.

Martyrdome is the testimony which a Christian beareth to the doctrine of the Gospel, by enduring any kinde of death: to invite many, and to confirme all,

to

to embrace the truth thereof. To this kinde of death, Christ hath promised a Crowne: Bee thou faithfull unto the death, and I will giue thee the crowne of life. Which promise the Church so firmly beleeueth; that they termed *Martyrdome* it selfe, a Crowne. And God, to animate Christians to this excellent prize, would by a prediction, that *Stephen*, the first Christian *Martyr*, should haue his name of a Crowne.

Of *Martyrdome* there are three kindes.

1 *Sola voluntate*, in will onely: as *Iohn* the *Euangelist*, who (being boyled in a Cauldron of Oyle) came out rather annointed then sod; and dyed of old age at *Ephesus*.

2 *Solo opere*, in deed onely: as the *Innocents* of *Betlehem*.

3 *Voluntate & opere*, both in will and deede: as in the *Primitive Church*, *Stephen*,

L 14 Poly-

*Martyres ac-
ceperunt non
dederunt co-
ronas, Leo.
Martyrio co-
ronatus. Euf.
vsually.*

ὁ ὡς ὡς οἱ
τὸν σέ-
φαιου
τῆς ζωῆς.
Apoc. 2. 10.
Ben. Ser. in
fest. Innoc.

*Frid. Naufca
in vit.
Iohan. Flo-
res. hist. ad
An. 59.*

Mat. 2.

Acts 7.

Acts and
Monument.

1 Per 2. 19.
Causa non
passio facit
Martyrem.
Aug. Ep. 61.

Non mortis,
sed moris, D.
Boys Tho.
Aquin 1. 2.
quæ. 19.
art. 6.

John 16. 2.
Acts 9. 1.
Phil. 3. 6.

Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glouer, Taylor, and others innumerable: whose fiery zeale to GODS truth, brought them to the flames of Martyrdome; to seale Christs Faith. It is not the cruelty of the death, but the innocency and holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome: becaule Science in Gods word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good service: and Paul of zeale breached out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Iesuites be so holy, true,

true, and innocent, as that it may warrant their conscience to suffer death, and to hazard their eternall salvation thereon: let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be iudge. And it will plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome.

Epistola ad Romanos, is now Epistola in Romanos.

1 That our Election is of Gods free grace, and not *ex operibus praeiudis*, Rom. 9. 11. Rom 11. 5. 6.

2 That we are iustified before God by faith onely, without good workes. Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3 That the good workes of
L15. the

the regenerate, are not of their owne condignitie meritorious, nor such as can deserue Heauen, Rom. 8. 18. Rom. 11. 6, Rom. 6. 23.

4 That those Bookes onely are Gods Oracles and Canonically Scripture, which were committed to the custody and credit of the Jewes, Rom. 3. 2. Ro. 1. 2. Rom. 16. 16. such were neuer the Apocrypha.

* Note that the Scripture saith, & God saith, the Scripture concludeth, is all one with Paul.

5 That the Holy Scriptures haue Gods authority, * Ro. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Galat. 3. 22. Therefore *aboue* the authoritie of the Church.

6 That all, as well Laitie as Clergie, that wil be saued, must familiarly reade or know the Holy Scriptures, Rom. 15. 4. Ro. 10. 1. 2. 8. Rom. 16. 26.

α' ε' δ' α-
λας
Having reference to what hee spake before. Rom. 1. 23 of Images.

7 That all Images made of the true God are very Idols, Rom 1. 23. and Rom 2. 22. conferred.

8 That

8 That to bow the knee religiously to an Image, or to worship any creature, is meere Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9 That we must not pray vnto any, but to God onely, in whom we beleeue, Rom. 10. 13. 14. Rom. 8. 15. 27. therefore not to Saints and Angels.

10 That Christ is our onely Intercessor in Heauen, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11 That the onely Sacrifice of Christians, is nothing but the spirituell sacrificing of their soules and bodiesto serue God in holinesse and righteousness, Rom. 12. 1. Rom. 15. 16. therefore no reall sacrificing of Christ in the Masse.

12 That the religious worship called *dulia*, as well as *latría*, belongeth to God alone, Rom. 1. 9 Rom. 12. 11. Rom. 16. 18. conferred.

13 That all Christians are
to

to pray vnto God in their *owne* native language. Rom. 14. 11.

14 That we haue not of our selues, in the *state of corruption*, freewill vnto good, Rom. 7. 18, &c Rom. 9. 16.

15 That Concupiscence in the *Regenerate*, is sin. Rom. 7. 7. 8. 10.

16 That the Sacraments doe not conferre grace *ex opere operato*, but *signe & seale* that it is conferred already vnto vs, Rom. 4. 11. 12. Rom. 2. 28. 29.

17 That euery true beleeuing Christian may in this life be *assured of his saluation*, Ro. 8. 9. 16. 35. &c.

18 That no man in this life, since *Adams fall*, can perfectly fulfill the commandements of God, Rom. 7. 10. &c. Rom. 3. 19. &c Rom. 11. 32.

19 That to place Religion in the difference of *meates and dayes*, is superstition, Rom. 14. 3. 5. 6. 17. 23.

20 That

20 That the imputed righteousness of Christ, is that onely that makes vs iust before God, Rom. 4. 9. 17. 23.

21 That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer-Cake, by Trans-substantiation, Rom. 1. 3.

22 That all true Christians are Saints, & not those whom the Pope only doth canonize, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23 That *Ipse*, Christ, the God of peace: and not *Ipsa*, the Woman, should bruite the Serpents head Rom. 16. 20.

24 That euery soule must of conscience be subiect and pay tribute to the Higher powers, that is, the Magistrates which beare the sword, Rom. 13. 1. 2. &c. and therefore the Pope and all Prelates must bee subiect to their Emperours, Kings and Magi-

* It seemes by Rom. 15. 20. 29. & the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom hee had sent thither before him: for he calls them his helpers, ver. 3. 9. kinsmen, v. 7. 13. fellow prisoners, ver. 7. the first fruits of Achaia, where hee had preached, ver. 7. all familiar to him, and to

Tertius, who writ the Epistle, ver. 22. And therefore they came so ioyfully to meete Paul at Appij forum, hearing that he was coming towards Rome. Acts. 28. 15.

Magistrates, vnlesse they will bring damnation vpon their soules, as Traytors, that resist God and his Ordinance, Rom. 13. 2.

25 That Paul (not Peter) was ordained by the grace of God, to be the chiefe Apostle of the Gentiles, and consequently of Rome, the chiefe Citie of the Gentiles. Rom. 15. 15. 16. 19. 20. &c. Rom. 11. 14. Rom. 16. 4.

26 That the Church of Rome may erre, and fall away from the true faith, as well as the Church of Ierusalem, or any other particular Church, Rom. 11. 20. 21. 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles

taught

taught the *Primitiue Romanes*, let *God* and this *Epistle* iudge betwixt them and vs; whether of vs both stands in the true ancient *Catholike Faith*, which the *Apostle* taught the old *Romans*? And whether we haue not done well to depart from them, so farre as they haue departed from the *Apostles doctrine*? And whether it be not better to returne to *Saint Pauls* truth, then still to continue in *Romes* error? And if this be true; then let *Iesuites* and *Seminary Priests* take heede and feare, lest it be not faith, but faction: not truth, but treason, not religion, but rebellion, beginning at *Tyber*, and ending at *Tyburne*, which is the caule of their deaths. And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall Seat*; because they cannot be suffered to perswade *Subiects* to breake

breake their Oathes, and to
 with-draw their *Allegiance*
 from their *Soveraigne*, to raise
 rebellion, to move inuasion,
 to stab and poyson *Queenes*,
 to kill and murder *Kings*, to
 blow vp whole States with
Gun-powder; they desperately
 cast away their owne bodiesto
 be hanged and quartered,
 and (their soules saved, if they
 belong to God) I wish such ho-
 nour to all his *Saints* that sends
 them. And I haue iust cause to
 feare, thar the miracles of *Lyp-
 sus* two Ladies, *Bluntstones*
Boy, *Garnets* *Straw*, and the
Maid's fiery Apron, will not
 suffice to cleare, that these men
 are not *Murtherers* of them-
 selues, rather then *Martyrs* of
Christ.

And with what conscience
 can any *Papist* count *Garnet* a
Martyr; when his owne Con-
 science forced him to confesse,
 that it was for *Treason*, and
 not

Psal. 34. 9.

De Alexan-
 dri causa ijs
 qui illam se-
 recipiunt
 patet. 2. ud-
 catu est. E.
 phisi ad Ae-
 milio Fron-
 tino Procon-
 sule no prop-
 ter professio-
 nis nom. sed
 propter perpe-
 trata atrocita-
 tes, cum iam
 esset prauari-
 cator (et pro-
 ditor) Euseb.
 Hist. Eccle.
 lib. 5, cap. 18.

not for *Religion* that he dyed?
But if the Priests of such a
Gun-powder Gospel be *Martyrs*;
I maruell who are *Murderers*?
If they be *Saints*, who are
Scythians? and who are
Cambals, if they be *Catholickes*.

But leaving these, if they
will be filthy, to their filthines
still, let vs (to whose fidelitie
the Lord hath committed his
true faith, as a precious *depositum*)
(pray vnto God, that we
may leade a holy *life*, answerable
to our holy *faith*, in *pietie*
to *Christ*, and *obedience* to
our *King*: that if our Sauiour
shall euer count vs worthy that
honour to suffer *Martyrdome*
for his *Gospeles* sake: be it by
open burning at the Stake, as
in *2. Maries* dayes; or by se-
cret murdering, as in the *In-*
quisition house; or by outragi-
ous massacring, as in the *Pari-*
sian Mattens; in being blowne
up with *Gun-powder*, as was
intended

1 Tim. 6. 20.

Pron. 24. 31.
1 Pet. 3. 17.

Acts 5. 41.

Luke 11.28.

Apoc 14.13

Mat. 25.34.

Apoc. 22.20

intended in the *Parliament House*: we may have *grace* to pray for the assistance of his *holy Spirit*, so to strengthen our *frantie*, and to defend his *cause*: as that wee may scale with our *deaths* the *Euangelicall* trueth which wee have professed in our *lines*: That in the dayes of our *liues* we may be *blessed* by his *Word*; in the day of death, be blessed in the *Lord*; and in the day of *Iudgement* be the *blessed* of his *Father*. *Euen so grant, Lord Iesus, Amen.*

A Divine Coloquie betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passion.

Soule.

Lord, wherefore didst thou wash thy Disciples feet?
Christ. To teach thee how thou

thou shouldst prepare thy selfe
to come to my Supper.

S. Lord, why wouldest thou
wash them ^b thy selfe.

^b Ioh. 13. 14.

C. To teach thee humilitie,
if thou wilt be my Disciple.

S. Lord, wherefore diddest
thou before thy death ^c institute
thy last Supper?

^c Luk. 12. 19

C. That thou mightest the
better remember my Death,
and be assured that all the me-
rits thereof are thine.

S. Lord, wherefore wouldest
thou goe to such a place, where
^d Iudas knew to finde thee?

^d Ioh 18. 2.

C. That thou mightest
know that I went as willingly
to suffer for thy sinne, as euer
thou wentest to any place to
commit a sinne.

S. Lord, wherefore wouldest
thou beginne thy Passion in a
Garden?

Iohn 18. 1.

C. Because that in a Gar-
den thy sinne tooke first be-
ginning.

Gen. 3. 3.

S. Lord,

• Mat. 26. 40.

S. Lord, wherefore did thy three select Disciples & fall so fast asleepe, when thou beganst to fall into thy agony?

Isa. 63. 5.

C. To shew that I alone wrought the worke of thy Redemption.

Mat. 26. 4.

S. Lord, why were there so many plots and snares laid for thee?

Psal. 91. 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

Mat. 26. 40.

S. Lord, why wouldest thou suffer Iudas (betraying thee) to kissethee?

Gen. 3. 4. 5.

C. That by enduring the words of dissembling lips, I might there beginne to expiate sin, where Satan first brought it into the world.

Mat. 27. 3.

S. Lord, why wouldest thou be sold for 30. pieces of siluer?

C. That I might free thee from perpetuall bondage.

Mat. 26. 39.

Heb. 5. 7.

S. Lord, why didst thou pray with such strong crying & teares?

C. That

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraide, and cast into such an Agonie?

Luke 22. 44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosse.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

Mat. 26. 39.
42. 44.

C. That thou mightest perceiue the horror of that curse and wrath, which being due to thy sinnes, I was then to drinke and endure for thee.

Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions: and how willingly thou shouldest yeeld to beare with

with patience that Crosse, which thou seest to come from the iust hand of thy heauenly Father.

Luke 22.44. S. Lord, wherefore diddest thou sweat such drops of water and blood?

C. That I might cleanse thee from thy staines and bloudy spots.

Luke 22.54. S. Lord, why wouldest thou be taken, when thou mightest haue escaped thine enemies?

Mat. 5.25. C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darkenesse.

Mat. 26.56. S. Lord, wherefore wouldest thou be forsaken of all thy Disciples?

C. That I might reconcile thee vnto God, of whom thou wast forsaken for thy sinnes.

Iohn 18.8. S. Lord, wherefore wouldest thou stand to be apprehended alone?

C. To shew thee that my loue

loue of thy saluation was more then the loue of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers, & vnstreipt of his linnen, who came out of his bed, hearing the stirre at thy apprehension and leading to the high Priest?

Marke 14.
51. 52.

C. To shew their outrage in apprehending mee, and my power in preferuing out of their outragious hands, all my Disciples, who otherwise had been worse handled by them, then was that young man.

S. Lord, wherefore wouldest thou be bound?

Mat. 27. 2.

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denyed of Peter?

Luke 22. 57.

C. That I might confesse thee before my Father, and thou mightst learne, that there is no trust in man, and that saluation proceeds of my meere mercy?

S. Lord,

Luke 22.66.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cocke?

C. That none should despise the meanes which God hath appointed for their conuersion, though they seeme neuer so meane.

Luke 22.61.

S. Lord, wherefore diddest thou at the Cocke-crowing turne and tooke vpon Peter?

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once fallen from him.

Iohn 19.5.

S. Lord, wherefore wast thou couered with a Purple robe?

C. That thou mightest perceiue that it was I that did away thy Scarlet finnes.

Isa. 1.8.

Mar. 7.29.

S. Lord, wherefore wouldest thou be crowned with thornes?

C. That by wearing thornes, the first fruites of the curse, it might appeare, that it is I which takes away the finnes

sinnes and curse of the world, & crownes thee with the crowne of life and glory.

1 Pet. 5.
Apoc. 2. 10.

S. Lord, why was a Reed put into thine hand?

Mat. 27. 29.

C. That it might appeare that I came not to breake the bruised Reed.

Mat. 12. 20.

S. Lord, wherefore wast thou mocked of the Iewes?

Mat. 27. 29.

C. That thou mightest insult ouer Diuels, who otherwise would haue mocked thee, as the Philistims did Sampson.

Iudg. 16. 25.

S. Lord, wherefore wouldest thou haue thy blessed face defiled with spittle?

Mat. 26. 27.

C. That I might cleanse thy face from the foame of sinne.

S. Wherefore Lord, were thine eyes hood-winc't with a veile?

Mat. 14. 65.

C. That thy spirituall blindness being remooued, thou mightest behold the face of my Father in heauen.

S. Lord, wherefore had they

Mat. 27. 20.

Me

buffet

Mat. 27. 30.

buffet thee with fists, and beate thee with stanes?

C. That thou mightest be freed from the strokes and tearings of infernall fiends.

Mat. 27. 39.

S. Lord, wherefore wouldest thou be reviled?

C. That God might speake peace vnto thee by his Word and Spirit.

Iohn 19. 3.

Isay 53. 1.

S. Lord, wherefore was thy face disfigured with blowes and bloud?

Mat. 13. 13.

Mat. 23. 30.

C. That thy face might shine glorious, as the Angels in heaven.

Ioh. 19. 1.

S. Lord, wherefore wouldest thou be so cruelly scourged?

C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

Mat. 27. 53.

S. Lord, wherefore wouldest thou bee arraigned at Pilates barre?

C. That thou mightest at the last day be acquitted before

fore my iudgement Seate.

S. Lord, wherefore wouldest thou be falsly accused?

Luk 23.2.

C. That thou shouldest not be iustly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

Mat. 27.2.

C. That thou being redeemed from the captiuitie of a hellish Tyrant; mightest be restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from aboue?

Iohn 19.11.

C. That Antichrist, vnder pretence of being my Vicar, should not exalt himselfe aboue all Principalities and Powers.

Tit. 3.1.

Rom. 13.1.

1 Pco. 2.13 14

S. Lord, why wouldest thou suffer thy Passion vnder Pontius Pilate, being a Romane President to Cæsar of Rome?

Luke 23.1.2

Iohn 19.12.

&c.

C. To shew that the Cæsarian, and Pontifician policie of Rome, should chiefly per-

Note well.

Apoc. 1.8.

& Apoc. 17.

5.6.24.

M m 2 secute

secute my Church, and crucifie
me in my members.

John 19. 16.

S. But why Lord, wouldest
thou be condemned?

Luke 23. 24.
Rom. 8. 3.

C. That the Law being con-
demned in me, thou mightest
not be condemned by it.

Mat. 27. 24.
John 19. 6.

S. But why wast thou con-
demned, seeing nothing could be
proved against thee?

C. That thou mightest
know, that it was not for my
fault, but for thine, that I suf-
fered.

Mat. 27. 33.
Heb. 13. 12.

S. Lord, wherefore wast thou
lead to suffer out of the Citie?

C. That I might bring thee
to rest in the heavenly Citie?

Luke 23. 26.
Mat. 27. 32.

S. Lord, why did the Iewes
compell Symon of Cyrene, com-
ing out of the field, to carry thy
Crosse?

C. To shew the weakenesse
whereunto the burden of thy
sinnes brought me: and what
must be every Christians case,
which goeth out of the field
of

of this world, toward the heavenly *Jerusalem*.

S. Lord, why wast thou *unstripped of thy garments*? Iohn 19. 23.

C. That thou mightest see how I forsooke *all* to redeeme thee.

S. Lord, wherefore wouldst thou be *lift up upon a Crosse*? Luke 23.

C. That I might *lift thee up* with me to heauen.

S. Lord, wherefore didst thou *hang upon a cursed tree*? Luke 23. 33.

C. That I might *satisfie* for the sinne committed in eating the *forbidden fruit* of a tree. Gen. 2. 17.

S. Lord, wherefore wouldst thou *hang betwene two thieves*? Luke 23. 33.

C. That thou, my deare soule, mightest have place in the midst of *heauenly Angels*.

S. Lord, wherefore were thy *hands and feete nayled to the Crosse*? Psal. 118. 16.
Iohn 20. 25.

C. To *inlarge thy hands* to doe the workes of *righteousnesse*: and to set thy *feete*

at liberty, to walke in the wayes of peace.

Mat. 27. 33.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens sculls?

C. To assure thee, that my death is life vnto the dead.

Iohn 19. 24.

S. Lord, why did not the Souldiers diuide thy seamelesse coate?

C. To shew that my Church is one without rent of schisme?

Mat. 27. 34.

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of Angels, and drinke the water of life.

Iohn 19. 30.

Rom. 10. 4.

S. Lord, why saidst thou vpon the Crosse, It is finished?

2 Cor. 3. 13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy redemption effected.

Iohn 19. 34

S. Lord, why didst thou cry out vpon the Crosse; My God, my God, why hast thou forsaken me?

C. Left thou being forsaken of

of God, shouldest haue beene
driven to cry in the paines of
Hell: Woe and alas for ever-
more.

*S. Lord, wherefore was there
(such a generall darkenesse when
thou didst suffer and cry out on the
Crosse?*

Mat. 27. 45.

*C. That thou mightest
see an Image of those hellish
paines, which I suffered, to de-
liuer thee from the endlesse
paines of Hell, and everlasting
chaines of darkenesse.*

2 Peter 2. 4.

Jude ver. 6.

*S. Lord, why wouldest thou
haue thine armes nayled abroad?*

Iohn 19. 23.

*C. That I might embrace
thee more louingly my sweet
Soule.*

*S. Lord, how did the Theefe
that neuer wrought good before,
obtaine Paradise upon so short re-
pentance?*

Luke 23. 43.

*C. That thou maist see the
power of my death, to forgiue
them that repent, that no sin-
ner needes despaire.*

M m 4

S. Lord,

Luke 23.39.

S. Lord, why did not the other theefe which hanged as neere thee, obtaine the like mercy?

Rom. 9.18.

23.

C. Because I leaue whom I will, to harden themselves in their lewdnes to destruction: that all should feare, and none presume.

Mat. 26.50.

S. Lord, wherefore didst thou cry with such a loud and strong voyce in yeelding up the ghost?

Ioh. 10.18.

C. That it might appeare that no man tooke my life from me, but that I laid it downe of my selfe.

Luke 23.46.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

Ioh. 13.1.

C. To teach thee what thou shouldest doe, being to depart this life.

Mat. 27.51.

S. Lord, wherefore did the veile of the temple rend in twaine at thy death?

Epheſ. 2.14.

Heb. 10.19.

20.

C. To shew that the Leviticall Law should be no longer a partition wall betweene

Jewes

Jewes and Gentiles: and that the way to heauen is now open to all beleeuers.

Mat. 23. 51.

S. Lord, wherefore did the Earth quake, and the Stones cleane at thy death?

C. For horreur to beare her Lord dying: and to vp-braid the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the Souldiers breake thy leg, as they did the theeues who hanged at thy right and left hand?

Exod. 12. 46

Psal. 34. 21.

Zach. 13. 10.

C. That thou mightest know, that they had not power to doe any more vnto mee, then the Scripture had foretold, that they should doe, and I should suffer to saue thee.

S. Lord, wherefore was thy side opened with a Speare?

Ioh. 20. 34.

C. That thou mightest haue a way to come neerer my hart.

S. Lord wherefore ran there out of thy precious side blond and water?

Iohn 19. 34.

There is a-
bout mans
heart a skin
called *Peri-*
cardium, con-
taining wa-
ter, which
cooles and
moystens
the heart,
lest it should
b. scorched
with conti-
nuall moti-
on This skin
once pier-
ced, man
cannor live.
Columb. A-
natom. lib. 9.
Horst. de nat.
human. lib. 1.
exerc. 3. 7. 5.
* 1 Ioh. 5. 6.

Mat. 27. 52.

C. To assure thee, that I was
slaine indeed; seeing my *heart-*
bloud gushed out, and the water
which compassed my heart,
flowed forth after it: which
once spilt, man must needs die.

S. Lord, wherefore ran the
blood first by it selfe, and the
water afterwards by it selfe, out
of thy blessed wound?

C. To assure thee of two
things: 1. That by my bloud-
shedding, *Justification* and *San-*
ctification were effected to save
thee. 2. That my Spirit by
the Conscionable vse of the
Water in *Baptisme*, and blood
of the *Eucharist*, will effect
in thee *righteousnesse* and *holi-*
nesse, by which thou shalt glo-
rifie mee.

S. Lord, wherefore did the
graves open at thy death?

C. To signifie that Death,
by my death, had now received
his death-wound, and was
overcome.

S. Lord,

S. Lord, wherefore wouldst thou be buried?

Mat. 27. 60.

C. That thy sinnes might neuer rise up to iudgement against thee.

S. Lord, wherefore wouldst thou be buried by two such honorable Senators, as Nicodemus and Ioseph of Arimathea?

Mat. 27. 56.

Ioh. 19. 39.

40.

C. That the truth of my death (the cause of thy life) might more evidently appeare vnto all.

S. Lord, wherefore wast thou buried in a new Sepulchre wherein was neuer man laid before?

Iohn 19. 4.

Mat. 27. 60.

C. That it might appeare that I; and not another arose; and that by mine owne power, not by anothers vertue; like him who reuiued at the touching of Elisbaes bones.

2 Kin. 13. 21.

S. Lord, wherefore didst thou raise vp thy body againe.

Mat. 27. 6.

C. That thou mightest be assured that thy sinnes are discharged, and that thou art iustified?

Rom. 4. 25.

S. Lord,

Mat. 27. 52.
53.

Acts 17. 31.

Psal. 116. 11.
Gal. 6. 17.

S. Lord, wherefore did so many bodies of thy Saints (which slepe) arise at thy resurrection?

C. To giue an assurance, that all the Saints shall arise: by the vertue of my Resurrection at the last day.

S. Lord, what shall I render unto thee for all these benefits?

C. Loue thy Creator, and become a new creature.

The Soules Soliloquie, vanished in contemplation of the Passion of our Lord.

WHat hadst thou done
O my sweet Sauour,
and aye blessed Redeemer, that
thou wast thus betrayed of Iu-
das, sold of the Iewes, apprehen-
ded as a Malefactor, and led
bound as a Lambe to the
slaughter? What euill hadst
thou committed, that thou
shouldest be thus openly ar-
raigned,

raigned, accused falsely, and vniustly condemned before Annas and Caiaphas, the Jewish Priests, at the Iudgement-Seate of Pilate the Roman President? What was thine offence? or to whom didst thou ever wrong? that thou shouldest be thus pittifully scourged with whips crowned with thornes, scoffed with flowts, reuiled with words, buffeted with fists, and beaten with stauers? O Lord, what didst thou deserue, to haue thy blessed face spat vpon and covered as it were with shame? to haue thy garments parted; thy hands and feet nayled to the Crosse? To be lifted vp vpon the cursed Tree, to be crucified among Theeues, and made to taste gal and vinegar? and in thy deadly extremity, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,
to

1 Pet. 3. 33.

John 8. 46.

Mat. 27. 19.

to haue thy innocent heart
pierced with a cruel speare, and
 thy precious blood to be *spilt*
 out before thy blessed *Mother's*
 eyes? Sweet Sauour, how
 much wast thou tormented to
 endure all this, seeing I am so
 much *amazed* but to thinke
 vpon it! I enquire for thine of-
 fence, but I can finde none in
 thee; no, not so much as *guile*
 to haue been found in thy mouth.
 Thine enemies are challenged,
 and none of them dare *rebuke*
 thee of sinne: thine *accusers*
 (that are suborned) agree not
 in their witness: the *Iudge* that
 condemnes thee, openly clea-
 reth thine *Innocency*: his *Wife*
 sends him word, that thee was
 warned in a dreame, that thou
 wast a iust man; and therefore
 should take heed of doing in-
 iustice vnto thee: The *Centu-
 rion* that executes thee, confes-
 seth thee of a truth, to be both a
 iust man, and the very Son of God.
 The

The *Theefe* that hanged with thee, iustifieth thee: *that thou hast done nothing amisse*. What is the cause then, O Lord, of this thy cruell Ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrows: my *sinnes* wrought thy *shame*, mine *iniquities* are the *occasion* of thy *injuries*. I haue committed the fault, and thou art plagued for the *offence*: I am guilty, and thou art *arraigned*: I committed the *sin*, & thou sufferedst the *death*: I haue done the *crime*, & thou hangedst on the *Crosse*. Oh the deepnesse of Gods loue! Oh the wonderfull disposition of heavenly grace! Oh the vnmeasurable measure of diuine *mercy*! The *wicked* transgresseth, and the *iust* is punished: the *guilty* is let escape, & the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmlesse* condemned: what the *euill man* deserueth, the *good*

*good man suffereth : the servant
 doth the fault, the master en-
 dures the strokes. What shall I
 say ? Man sinneth, and God
 dyeth. O Sonne of God ! who
 can sufficiently expresse thy
 love ? or commend thy pittie ?
 or extoll thy praise ? I was proud,
 and thou art humbled : I was
 disobedient, and thou becamest
 obedient. I did eat the forbidden
 fruit, and thou didst hang on
 the cursed tree. I played the
 glutton, and thou diddest fast.
 Euill Concupiscence drew me to
 eat the pleasant apple; and per-
 fect charitie led thee to drinke
 of the bitter cup : I assayed the
 sweenesse of the fruit, and thou
 diddest taste the bitternesse of
 the gall. Foolish *Eue* smiled,
 when I laughed : but blessed
Mary wept, when thy heart
 bled and died. O my God, here
 I see thy goodnesse and my bad-
 nesse : thy Iustice and my in-
 iustice : the impiety of my flesh,
 the*

the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; *What shall I render vnto thee for all thy benefits bestowed vpon mee, a sinfull soule?* Indeede Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that respect bound, with all my powers and affections to *love* and to *adore* thee. If I owed *my selfe* vnto thee, for giuing mee *my selfe* in my creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *Redemption*? Great was the benefit, that thou wouldest create me of *nothing*; but what tongue can sufficiently expresse the greatnes of this grace, that thou didst redeeme me with so deare a price, when I was *worse then nothing*? Surely, O Lord, if I cannot pay the thankes which I
owe

owe thee ; (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure* ?) it is the abundance of thy *blessings* that makes me such a *bankrupt*; that I am so farre vnable to pay the *principall*. that I cannot possibly pay so much as the *interest* of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot loue thee with all my might, and my minde, as I should : therefore as thou diddest first cast thy loue vpon mee, when I was a *childe of wrath*, and a lump of the lost and condemned world ; so now, I beseech thee, send abroad thy loue by thy Spirit through all my faculties and affections : that though I can neuer pay thee in that measure of loue which thou hast deserued : yet I may endeavour

endeuor to repay thee in such a *manner*, as thou vouchsafest to accept in *mercy*; that I may in truth of heart, loue my Neighbour for *thy sake*, and loue thee aboue all, for *thine owne sake*. Let nothing be pleasant vnto me, but that which is *pleasing* vnto thee. And, sweet Saviour, suffer me neuer to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood.

O Lord let me neuer forget thine infinite loue, & this vnspeakable benefit of my *redemption*; without which, it had beene better for mee neuer to haue beene, then to haue any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer mee, O heauenly *Father*, who art the Father of Spirits, in the mediation of thy *Son*: to speak a few words in the *eares* of my Lord. If thou, O Father, despisest

despiseſt mee for mine iniquities, as I haue *deſerued*; yet be mercifull vnto me for the *merits* of thy Sonne, who ſo much for me hath ſuffered. What if thou ſeeſt nothing in mee but *miſery*, which might moue anger and *paſſion*? Yet behold the *merits* of thy Sonne, and thou ſhalt ſee enough to moue thee to *mercy* and *compaſſion*. Behold the *myſterie* of his Incarnation, and remit the *miſery* of my tranſgreſſion. And as oft as the *wounds* of thy Sonne appeare in thy *fight*: Oh, let the *woes* of my finnes be hid from thy *preſence*. As oft as the *redneſſe* of his blood glitters in thine *eyes*; Oh let the *guiltineſſe* of my finnes be blotted out of thy *Booke*. The *wantonneſſe* of my fleſh prouoked thee vnto *wrath*; Oh, let the *chafteſtie* of his fleſh perſwade thee vnto *mercy*: that as my fleſh *ſeduced* me to ſinne, ſo his fleſh may

may reduce me vnto thy *favor*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can man deserue to suffer, which God *made man*, cannot merit to haue forgiven? When I consider the *greatnesse* of thy *Passion*; then doe I see the *truenesse* of that saying: that *Iesus Christ* came into the world to saue the *chiefest sinners*. Darest thou then, O *Cain* say, that thy sins are greater then may be forgiven? Thou liest like a *Murtherer*. The mercies of *one Christ*, are able to forgive a whole world of *Cains*, if they will *believe* and *repent*. The sins of all sinners are *finite*, the mercies of God are *infinite*: Therefore, O *Father*, for the bitter death and bloudy passion sake, which thy *Son Iesus Christ* hath suffered for me, and I haue now remembered vnto thee, pardon and forgive thou vnto

to mee all my sinnes, and deliuer mee from the curse and vengeance which they haue iustly deserued: and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call, and *knocke*, with the man that would *borrow the loanes*, vntill thou arise and open vnto mee thy *gates of grace*. And if thou wilt not bestow on mee the *loanes*, yet, O Lord, deny mee not the *crummes* of thy *mercy*; and those shall suffice thy *hau-gry hand-maid*.

And seeing thou requirest nothing for all thy *benefits*: but that I loue thee in the *truth* of my *inward heart*; (whereof a *new Creature* is the truest *outward testimony*) and that it is as easie for thee to make me a *new Creature*, as to bid me to be such: *Create in me, O Christ*

*a new heart, and renew in me
a right spirit: and then thou
shalt see how mortifying old
Adam and his corrupt lusts)
I will serue thee as thy new
Creature, in a new life; after
a new way: with a new tongue:
and new manners: with new
words: and new workes: to the
glory of thy Name, and the
winning of other sinfull soules
vnto thy Faith by my deuout
example.*

Keep me for cuer, O my
Saviour, from the torments
of Hell, and tyranny of the
Diuell. And when I am to de-
part this life; send thy Holy
Angels to carry mee; as they
did the soule of Lazarus, into
thy Kingdome. Receiue mee
then into that most ioyfull Pa-
radise, which thou didst pro-
mise vnto the penitent *theefe*:
which at his last gaspe vpon
the Crosse, so deuoutely beg-
ged thy mercy and admission
into

The Practice of Piety.

into thy Kingdome. Grant
this, O *Christ*, for thine owne
names sake & *with* hom (as it is
most due) I ascribe all
and honour, praise
dominion, both now
and for ever.

Amen.

FINIS.

nt
ac
ie